CHRISTIAN REGISTER AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, MAY 20, 1837. NO. 823.—VOL. XVI.—NO. 20.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

REPLY TO A PLAUSIBLE ARGUMENT.

Paul said to his son Timothy—'Charge them that are rich in this world that they be not highminded, nor trust in uncertain riches, but in the living God *who giveth us richly all things to enjoy.*' 1 Tim. vi. 17. '*For every creature of God is good, and nothing to be refused,* if it be received with thanksgiving.' 1 Tim. iv. 4.

If then God has given us '*all things richly to enjoy*'—and if *every creature* of God is so good that nothing is to be refused, if it be received with thanksgiving, why should there be so much exertion to persuade men to renounce alcoholic liquors, and sign a pledge of total abstinence? Why should the Christian deny himself in respect to the use of any thing which has long afforded him daily pleasure, and to which he has become habitually and strongly attached? If he is careful not to pass the bounds of temperance, what more can be reasonably desired of him, and what more can conscience reasonably demand?

We have now in view what many may deem fair and strong reasoning from scriptural promises, against the exertions of Temperance Societies. But reason and common sense must prescribe some bounds to the meaning of scripture language. Every creature of God may be good for something—and good for the purposes which God had in view in making it—and yet not good for man to eat or to drink. Poisonous liquors may in some cases be good as medicine; but it does not hence follow that it would be good to feed children with bread and whisky instead of bread and milk;—nor that it is good for adult persons to drink rum or brandy as a substitute for water, or as a daily beverage.

Though 'nothing is to be refused' that our necessities require, or which would be useful to us; yet we are not required to eat or to drink every thing that God has created—nor any more of any thing than would be for our benefit. Some things we may refuse to eat or to drink, believing that they were made for other purposes. Sometimes we may refuse to eat or to drink when requested to do so, because we have at the time no occasion to eat or to drink, or because the state of our health requires abstinence. Some things we may refuse, because we have found by experience that they do not agree with our constitution.

Similar remarks might be made on the clause—'God who giveth us richly all things to enjoy.' Many things may be enjoyed by us which we neither eat nor drink. We may enjoy them as given for other purposes, or as useful to other beings. The benevolent man cannot enjoy grass as food for himself; yet he may have real pleasure in seeing it eaten by hungry horses, oxen or sheep. We may enjoy any thing which we see usefully appropriated as a means of life, health, or happiness,—and whatever is appropriated to a good use, for our benefit or the benefit of other animated beings.

There may be other reasons for declining to eat such things as are set before us,—and even such things as we have. Paul believed it to be lawful for him to eat meat, or things which had been sacrificed to idols, when he could do so without causing offence to others, or causing others to sin. Yet he deemed it inexpedient and wrong for him by his use of such things to grieve his brethren or cause them to offend God. Hence he said, 'Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.'

A pious Christian may verily believe that a little brandy, gin, or wine, every day would be really for his benefit; yet, for the good of others, he might sign the temperance pledge. He may know that some of his brethren would regard his conduct as unchristian, and be really grieved by it; or he may be aware that some who are already far advanced in the road to ruin are pleading his example to justify the practice of continuing to drink ardent spirits. He may also have serious reasons for fearing that some of his own children will be misled and ruined, should he continue in the daily habit of what he calls moderate drinking. Such circumstances might surely induce a conscientious man to sign the temperance pledge, even if he had confidence in his own firmness, so far as not to fear that he should pass the bounds of temperance.

There may, however be conscientious men that are truly moderate drinkers, who may on their own account, or for their own safety, adopt the Temperance pledge and join a temperance society. Though they may be able to say that they have never drank to intoxication, and may have a hope that they never should, even if they were to continue their present course; yet they may be conscious that their appetite for strong drink does really grow stronger and stronger, and that it has begun the cry 'give more frequently or give more abundantly.' At this he may well be alarmed. He may also know of a number of his friends in whose firmness he once had great confidence, who have since passed the bounds of temperance, and are now ruined as to property, as to health, and as to character. In view of such facts the prudent man, foreseeing the evil, would hide himself, by taking up the cross, adopting the pledge of abstinence, and uniting himself to a Temperance Society. As an inducement so to do he might call to mind the words of Christ—'If thy right hand offend thee, cut it off—if thy right eye offend thee, pluck it out &c.' This language he might justly regard as figurative, yet as calling upon him to renounce forever what had become to him as dear as a right hand or a right eye, if he sees himself exposed by it to offend God, to fall from his steadfastness, or to forsake the path of peace, virtue and safety.

The cases are numerous in which moderate drinkers might justly regard themselves as called on to adopt the Temperance pledge? I have indeed admitted that some good people may really think there would be little danger in their pursuing their course of temperate and habitual drinking of intoxicating liquors; but I believe the number of this class of persons would be very small, if they would duly consider that habitual drinking certainly increases the appetite for strong drink; and what vast numbers have been in this way ruined, who had as much confidence in their own firmness as they now possess. In regard to temperate drinkers, who still have strong confidence in their own firmness or sufficiency, how pertinently may we apply the language of Paul—'Let him who thinketh he standeth take heed lest he fall;'—and due heed in such a case might imply signing the pledge of total abstinence.

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Bossuet, before he sat down to compose a sermon, read a chapter in the prophet Isaiah, and another in Rodriguez's Tract on Christian Perfection. The former fired his genius—the latter filled his heart.

IRELAND.

CATHOLIC EMIGRANTS TO THE UNITED STATES.

Dr Humphrey, president of Amherst college, Mass., is publishing the results of his observations during a late tour to Great Britain and Ireland, in the New York Observer, in a series of numbers. They have reached No. 51. He concludes his remarks on Ireland as follows:—

Before leaving Ireland, I wish with all becoming diffidence, to offer a few remarks upon the subject of her swarming and increasing emigrations to the United States. I once thought, like most others with whom I conversed, that we were in imminent danger of being overrun with Popery from that 'northern hive;' and till I visited Ireland, and witnessed its deplorable moral condition, and investigated the causes of its poverty and spiritual servitude, which make its renovation all but hopeless, it gave me pain and alarm to hear of the thousands of poor Irish that were annually landed upon our shores. But I confess that my views and feelings in regard to this subject are materially changed. I am now, upon the whole, glad to see them arrive; and am quite willing that this tide of emigration should continue to flow in upon us for many years to come. If I am wrong, however, it need not excite the least alarm; for in the first place, it is the opinion of but one humble individual that I express; and in the next place, I am very sure, that expressing it will not bring over one additional Catholic or pauper to this country.

I rejoice in this great emigration of the Irish people, on two grounds:

1st. Because it saves multitudes of them from absolute starvation. In the existing state of things, they cannot subsist in Ireland. The surplus population must go somewhere or die. Thousands are swept off every few years by famine as it is; and the ravages of this terrible destroyer would be much more frightful than they are were the tide of emigration checked. Why should not a large part of it at least flow to the United States? We have land enough for the whole population of Europe; and it only needs cultivation, to sustain twice as many hundred millions as there are in that whole quarter of the world. Suppose, then, our custom-house returns were to show us an annual influx from Ireland, of 50,000; we can find work enough for them to do, and wholesome food enough for them to eat, in America. What if some thousands of them are paupers? This may occasion a little inconvenience and expense for a time but we can soon teach them how to earn their own living; and in this way, what an amount of human suffering would be prevented and relieved. We have just heard by the last arrivals, how the wretched inhabitants of Cape Clear, and of the adjacent coast of Ireland, are now burning up half their cabins, because they have no other fuel to cook their scanty morsels. Who would not rejoice, if every ship that passes were to bring off a cargo to this country, rather than leave them there to perish? But thousands and thousands of the poor Irish are reduced to as great extremities every year, especially about Sligo, on the West, which may almost be called one undisputed domain of famine. And why should we not equally rejoice to have them snatched from the jaws of the insatiable devourer?

Shall I be told that the pouring in of so many foreigners must needs endanger our liberties? Why should it? What have they to do with our elections? If we naturalize them before they become assimilated to our institutions, it is our own fault. They cannot force us to open the polls for their ballots, and they have no right to expect it. Let them come and plant themselves down under our free government, and enjoy its protection and work as we do, and eat the good of the land, and they ought to be satisfied.

2dly, I would welcome the Irish Catholics to the United States, that they may here be converted to the Protestant faith. I have shown how improbable it is, that they will be converted for a very long time in their own country. We cannot many of us go to Ireland as missionaries; and if we could, we should have to encounter a thousand obstacles. By opening this great channel of emigration, Providence brings them by tens of thousands within our reach, and under the most favorable circumstances to excite their gratitude, and give us an influence over them. No doubt many of them are extremely prejudiced against our religion, when they arrive, and we are to expect that their priests, who follow them over, will do every thing they can to hold them in slavish subjection to Rome. In a few of the large towns, it may be difficult to approach them, till the first generation has passed off the stage. But as they come into the country, the greater part of them will soon be scattered, a few in a place, over our immense territory, and in immediate contact with a Protestant population, and Protestant institutions. Now, if we are not shamefully and wickedly remiss in using our Christian influence, who can doubt, that by the blessing of God, multitudes even of those who have lived to adult age in Ireland, will be 'turned from darkness to light, and from the power of Satan unto God.' But however it may be with the first generation, it will be impossible for the priests to hold their children in the same bondage here as they could in a Catholic country. The young will feel a thousand influences, which will imperceptibly mould them into Protestant habits and opinions. Much will be done, even without our care or pains; and if we do our duty, no change, it appears to me, is too great for us to expect.

Let me not be understood to say, that I think we are in no danger from the great and increasing influx of Popish emigrants. This is not my meaning. If we naturalize them the moment they touch our shores—if we do little or nothing to win them over to the true Gospel—and, especially, if we regard them as beyond the reach of our Christian sympathies and efforts, and count ourselves happy, if by acting on the defensive we can save our own children from their nunneries and confessionals,—why, then we may well tremble for our liberties and our religion. But if such should be the direful issues of Romanism in the United States, I am sure the guilt and shame will lie at our own door. I am more and more convinced that God is sending the thousands of Catholics here to be converted; and that it is our duty to enter upon the work with faith and love, and to persevere in it till it is accomplished. Though others may not sympathize with me in some of the feelings which I have expressed, I see not how they can help arriving at the same general conclusion. The Catholics are already here in great numbers: and *nolens, volens*, they will continue to come, and, of course, our duty is plain, and our only safety lies in humbly and faithfully using the means with which God has entrusted us for their conversion.

THE FIRST PRINTED BIBLE.

The earliest book, properly so called, is now generally believed to be the Latin Bible, commonly called the Mazarin Bible, a copy having been found about the middle of the last century, in Cardinal Mazarin's Library at Paris. It is remarkable that its existence was unknown before; for it can hardly be called a book of very great scarcity, nearly twenty copies being in different libraries, half of them in those of private persons in England. No date appears in this Bible, and some have referred its publication to 1452, or even to 1450, which few perhaps would at present maintain; while others have thought the year 1455, rather more probable. In a copy belonging to the Royal Library at Paris, an entry is made, importing that it was completed in binding and illuminating at Mentz, on the feast of the Assumption, August 15, 1456. But Trithemius, in the passage above quoted, seems to intimate, that no book had been printed in 1452; and considering the lapse of time that would naturally be employed in such an undertaking, during the infancy of the art, and that we have no other printed book of the least importance to fill up the interval till 1457, and also that the binding and illuminating the above-mentioned copy, is likely to have followed the publication at no great length of time, we may not err in placing its appearance in the year 1455, which will secure its hitherto unimpeached priority in the records of bibliography. It is a very striking circumstance, that the high-minded inventors of this great art tried at the very outset so bold a flight as the printing an entire Bible, and executed it with astonishing success. It was Minerva leaping on earth in her divine strength and radiant armor, ready at the moment of her nativity to subdue and destroy her enemies. The Mazarin Bible is printed, some copies on vellum, some on paper of choice quality, with strong, black, and tolerably handsome characters, but with some want of uniformity, which has led, perhaps unreasonably, to a doubt whether they were cast in a matrix. We may see in imagination this venerable and splendid volume leading up the crowded myriads of its followers, and imploring, as it were, a blessing on the new art, by dedicating its first fruits to the service of Heaven.—*Hallam's Introduction.*

GOD IN THE WHIRLWIND.

On the night of the 7th of April, a most terrific storm occurred near Jamestown, Guilford county, N. Carolina. The track of the wind was not more than two hundred yards wide, but extended several miles north and south. It was very destructive to fences and chimnies, but the most disastrous effects were experienced in the overthrow of houses. The following extract of a letter gives an astonishing evidence of Providential interference in the preservation of a family of children:

It is supposed to have been a kind of whirlwind, but unlike the wind the Prophet Elijah speaks of, God was in this storm. Not a life or limb was injured. Burke's house was levelled to the earth. Mrs B. was holding the window, and felt the house going; she let go the window shutter, and leaped through on the outside, and thus her life was saved—all the children within, the youngest in the cradle, and the whole house in a mass of ruins. She commenced, with the aid of the neighbors, to search for her unweaned child; it could not be found. After some length of time, she heard a faint smothered cry, and rushing towards it, found in the middle of the street her babe, with the cradle turned bottom upward over it, which had completely saved it from the falling mass of timbers, brick and stone. I called next morning to see this little Moses, and I felt as Moses did before the burning bush—I felt as if I ought to slip off my shoes, for I was standing on holy ground—God was in this storm.

THE BOASTER.—There is a kind of wren named after Saint Martin, with very long and slender legs. This bird, sitting one day in a tree, in the fullness of his pride, suddenly exclaimed: 'It matters not to me though the heavens fall; for, with the aid of my strong legs, I shall be able to support them.' Presently a leaf fell upon the foolish boaster, who immediately flew away in great terror, exclaiming, 'O, Saint Martin, Saint Martin, help your poor bird!'—*Old Fables.*

[From the Conecticut Observer.]

LETTER FROM CHINA.

Extract of a Letter from a young gentleman dated in China, in December last, and lately received by his friends in this vicinity.

'You are doubtless aware that ships cannot go up to the city of Canton; but are obliged to lie some miles below. That place is Whampoa—and it is there that we are now anchored. On the right is the pleasant town of Whampoa, which is inaccessible to foreigners. On the left are Dean's and French's islands, which are only used as burying places for foreigners—and which are very interesting for a Sunday ramble. The scenery all around is delightful—and, altogether, this is the most interesting spot that we have yet anchored in. We have no lack of neighbors; as the river is filled, for three miles below us, with ships of all nations: and to make our situation still more agreeable, more so to me, at least, we have preaching every Sabbath forenoon, from Mr. Stephens, on board some one of the many vessels. The river between here and the city is lined with pagodas of great height and uncertain age, which covered with moss and partly decayed, frown upon us with venerable dignity. Near the city on the river side is a large fort called 'Dutch folly,' which is said to have been built by the Dutch under pretence of making a hospital: and into which they conveyed guns in hogsheads,—telling the China-men that they were barrels of medicine.—The China-men were deceived, till one day one of their barrels burst, and out rolled the gun.—They were then all aghast, and exclaiming '*Sick man no eat gun,*' put a sudden stop to the benevolent operations of the Dutch. As we approach within a mile of the city, the boats, before very numerous, become a great obstacle to our progress. The China-men, you know live in boats,—and you can easily conceive what a swarm there must be, when I tell you that the number stationary at Canton is estimated at fifty thousand, while those that ply between the city and Whampoa, are reckoned eighteen thousand more. I have often amused myself with thinking how long it would take a New-England farmer's wife to go crazy, if she were obliged to stow herself and husband, with eight or ten children, besides all her pots and kettles and endless trumpery, in a boat twenty feet long and eight wide, and there do all her cookery, washing &c.; and yet the China-women keep their boats as neat as pinks; and so far from being lumbered up, they even seem to have room to spare.

In the City, the Hongs are the most interesting places of notice. They are majestic buildings of brick, painted white, and having delightful avenues leading through them. Here, foreign merchants, super-cargoes, sea-captains and others have rooms and board. There are also some shops in them, kept in English style. They face the river, and have large commons, in front, extending to the river. Those before the French and Dutch are enclosed—but that before the American is open, and is a place of great resort for foreigners of all nations—from the high merchant to Jack tar—as well as for China-men, from the proud mandarin, to the orange pedlar. The streets adjacent to the Hongs are the largest and neatest in the city, and yet are so narrow that two of our wagons could not pass each other. The shops in these streets are the most elegant ones that I ever saw, and as neat as it would be possible to conceive them.—The back streets are narrow, and some of them very dirty. The narrowness of the streets is less inconvenient, as they have no horses to run over you—their places being supplied by men, who bear upon their shoulders sedans, in which the rich and great ride at their ease. These humun beasts make a great fuss as they go, and will jostle one rather roughly, if he does not jump aside.

The deity which the China-men worship is called Josh; and they have an image of him in all their shops and boats—generally with a few splinters of Sandal Wood burning before them. The China-men wear a loose blue jacket, coming down to their middle, and full trowsers; and both sexes dress very much alike. The men have their heads shaved, except a round spot upon the crown, from which proceeds a tail, which is braided and hangs down as low as the knees. Their conversation is the most grating jargon that I ever heard, and is carried on in so loud a strain, as almost to make crazy a man of delicate nerves.

Since writing the above, I have been up to town and have spent three or four days there. I have seen Messrs. Parker and Bridgeman—Mr. Stevens is just gone to Singapore to spend the winter. Mr. P. shewed me many curiosities while at his room. At 12 o'clock he took me with him to his hospital, where he had at least two hundred patients waiting for his blessing. They huddled around him and seemed to look up to him as their father, or some good angel. He had a great many cases of opthalmic diseases. We visited many different rooms. In one, by herself, lay a woman—the most miserable looking object that I ever beheld. Her face was all one sore—nothing was left of her nose, but a round cavity—nor of her eyes, but two running ulcers. Yet, she lay upon an elegant couch, and had a dozen servants to wait upon her—and two girls, the most beautiful I have ever yet seen in China, were sitting together in a corner of the room, dressed superbly. The patient was the wife of a governor of one of the Upper Provinces of China; who hearing of the good Mr. Parker's benevolence and skill, had sent down his wretched partner for a blessing. The two girls were, I suppose, her daughters. Mr. P. has almost unbounded influence among the China-men—(at least among those who personally or through their friends feel obliged to him)—and what good such a man is able to do! It astonishes me to think how he can possibly, alone, attend to so many sufferers, and yet prosecute his studies.

In company with Mr. H. this afternoon, I penetrated the suburbs, and reached the wall of the city. All Canton is one immense block, with rat holes cut through it. The streets are all lanes—and some *great* men whom I know would be restrained from penetrating the city by something else than laws of the mandarins.

[Extract from Mr Frothingham's Sermon.]

THE DUTIES OF HARD TIMES.

Let us listen, then, to the voice of these times, as they are sweeping aloft over our lives and their fortunes. What it would say has been already indistinctly implied. But let us take up a few particular points of its speech. Let us make them clear, though our limits will not allow us to give them any fulness.

I. It warns us against having too high a conceit of uncertain treasures; making them the chief object of heated pursuit; coveting them as the principal good; and looking to sheltering ourselves behind them as the strongest security. 'Say not to the fine gold, Thou art my confidence.' Vain trust! See how wealth changes hands, and accumulates but to disappear. Evil chances waste it. Other thieves than those who are called such break through and will have their part. The moth is in its wardrobes. The rust is upon its splendor. Calamities, that could not be foreseen, and cannot with certainty be traced, may make its boasted defences totter. Its ship is on a fickle element. Its cargoes are brought to a doubtful mart. What it holds may depreciate, as well as what it must risk be lost. Its warehouse is watched by secret foes, who may work it a harm, sometimes in the shape as of a worm in the timbers, and sometimes as of a bursting flame through the roof. Let your treasure rather be there, where your whole heart, without a reproach, can 'be also.' In the chambers of a mind, both furnished and fortified. In the resources of pleasant remembrances and upright intents. In the 'heaven' of a peaceful conscience and an imperishable hope.

II. The voice utters itself again. Be moderate in your desires. Be circumspect in your walk. Aspire not beyond your measure. Strive not beyond your strength. 'Seek not great things for thyself;' but be patient, be persevering, and be content. Let your industry work within its own lines, and be satisfied with regular and steady advances, however slow. Run not because you see others running. Pursue quietly the labors of your proper sphere, without impatience or envy or rash emulation. Let not the troubles and the wrecks around you be an indifferent, or an uninteresting spectacle, but, while they make you compassionate, teach you to take heed. Keep within your means. Use not what is another's as if it were your own; and press not covetously upon another's shrinking finances in order to make them your own. Avoid the pretensions of appearing what you are not, and be not anxious to enlarge your real condition too fast. Remember that the growth which is gradual is the likeliest to endure. Be not misled by dazzling prospects; or by the stratagems and eager scheming, that would substitute themselves for sober and well-understood employments. Beware, lest avarice on the one hand, or extravagance on the other, should seduce you to throw at hazard what you can make to be enough, through the hope of making it suddenly or greatly more.

III. Again speaks the voice of the times, and tells us—what we might not have expected to hear—that we should be thankful. And do you ask with some surprise, why you should be thankful in a season of affliction and alarm? Among the several good reasons that might be given in reply, I will name but one. It is, because you can call such a season of impediments and reverses, as is now upon us, by such severe epithets as you have just used. I have no wish to represent as less than they are the sufferings of the mercantile community, which are now the theme of all tongues;—sufferings, with which I would deeply sympathize, although set aloof from a familiar acquaintance with them, and incapable of forming concerning them any very accurate judgment. But in the midst of them all what a crowd there is of blessings, privileges, distinctions! No people on earth so exempt from every manner of imposed burthens as we. At peace with the whole world, bound together among ourselves in general amity,—there is 'none to molest, or make us afraid.' There is an abundance of resources. Intelligence, skill, activity, reign among us. They have the widest scope, and the utmost possible freedom, for their exercise. On every side are the signs of cultivated life, and the materials—all the materials—of public prosperity. Think what the word 'distress' meant, when David numbered his warriors and counsellors at Hebron. Or if you are unwilling to go back so far for a comparison, look at what one of the fairest portions of Europe is at this moment,—and has been for many a dreary month, many a bloody year. There would be small mention in poor Spain of the derangements of trade, where the exchange is of blows and hate; where the fields are ploughed with the wheels of baggage-waggons, and cannon shot; and the sickle is often the sword. On the very last Christmas day, while we were celebrating the birth of 'the prince of peace,' with rejoicing on all sides of us, the battle had been raging round the walls of one of its large towns, and none of the miseries of civil war were left unendured, none of its atrocities unperpetrated. And not three weeks since, when on what we called our Fast we took our 'pleasure,' I doubt not we shall learn, when tidings reach us from those distracted shores, that many did there fast indeed, from the scarcity of life's supplies, and the anguish of breaking hearts. Let no one, when he thinks of such things, exaggerate our present trials, or deny that we have innumerable causes to be grateful. Who were ever called upon to give thanks, if the people of these united Commonwealths have a right to be silent?

IV. The voice of the times addresses us with one exhortation more. Hope. Droop not. Give not up every thing for lost or irreparably injured, because a chastising change is going on among you; in the course of which many will be hurt for their misdeeds; and many who are innocent will be hurt to prevent others from misdoing; and some, who are as distinguished for their worth as they had been for their prosperity, will be caught away in the whirl of the general disaster, as if to teach anew the uncertainty of fortune. Be not forward to play the alarmist. Increase not a general panic by unreal terrors. Extend not wider that want of confidence, which is one of the worst features of the day. Take counsel from the past, that you may take courage for the future. That is among the things that our 'Israel ought to do.' The ebbing tide will return to its flow again. The sky will show its blue and gold after the clouds are scattered. Doubt not of that. Hope in the restorative powers of a quick-sighted, quick-handed people. Hope in that great law of alternations, which will never be repealed, but, in all the domains of human sight and experience, streaks the darkness at last with its beaming appointments. It is so with the night of the twenty-four hours, with the wintry night of the year, with the night of adverse accidents, and all the gloomy nights of the mind. Hope, above all, in the righteous administration of heaven. It forsakes not honest and earnest endeavors. It will establish the right, and recompense to the deserving. And, when the times of adversity and the times of success shall roll away together, with the vanishing scenes of all time, it will provide mansions of endless glory for those, whom no temptations here could seduce and no threats terrify.

FOR THE REGISTER AND OBSERVER.

HISTORY FOR SCHOOLS.

The uses of Biography in forming the morality of the young, and the suitableness of using adapted biography in schools were urged at some length in a recent number of the Register. The true, moral character of history should also be taught in schools. We resort greatly to fiction in order to teach morality, but it is more authoritative and convincing to deduce the principles of virtue from fact than from fiction. Fiction is only useful as it is true—as it embodies and illustrates true principles; and it is useful when it only diverts the mind without corrupting it. Neither men nor children ought to be tasked always. The mind may be recreated by light reading to a certain extent, and ought to be indulged in it, but the understanding to become truly enlightened must be subjected to a severer process. Adam Clarke gave his children Fairy Tales to read because he found they interested them, and furnished the imagination with something better than emptiness and ignorance; Dr C. assumed that they impressed upon the susceptible imagination ideas purely spiritual, and under the form of amusement taught them that the visible and the tangible are not the only modes of existence. It was a great point gained towards the reception of true faith to make them believe that themselves, and beings like themselves with their outward affairs, are but a small part of the intelligent creation, and to prepossess them with the conception that there is an ideal as well as a real world. We do not mean to discuss the good man's theory now. He was right to educate the imagination as well as the intellect of his children. Little children are peculiarly susceptible of this kind of instruction. It is well for all children to have the whole nature cultivated. The exact measure of that tuition which tasks and furnishes the mind, as well as that which informs by amusing it merely, is somewhat difficult to determine. Whatever forms the habit of just thinking—whatever demonstrates *truth* and inculcates the love of it, and urges the earnest and persevering search for it through the disclosures of science and the records of time, affords the true aliment of human improvement, virtue, and dignity.

Of all science that of Morality is the most important to be well understood. The highest morality is that exalted charity described by St. Paul, without which the clearing up of all *mysteries*, the accumulation of all *knowledge*, or the reception of all *faith* is nothing, and which only can endure when tongues shall cease and knowledge vanish away. The surest way to produce this charity—this sound wisdom informed by brotherly love, is to give the young true notions of their own species and of themselves—not only of themselves, as they feel themselves to be in the inner man, but as members of society. The scriptures inculcate what we ought to be individually, in the depths of the soul—in sentiment, in purity, piety, and rectitude; but they do not suppose that man is only a cogitative and a meditative being—they assume that besides his own individuality, and his relations to God, and all the inward functions of his intelligence, that he has an external life of relations, affections, and duties—that it is blessed to give, to do good, and communicate—that no man liveth to himself, or dieth to himself—for himself only. This going beyond self is equally necessary in the right culture of the heart, and of the understanding. When we know what is in man, we know what is for man—when we know what he can do, we know what he ought to do; and when we learn what his faculties are, we learn also that they should not rest in him unused. Broad views of human nature inspire exalted charity. Charity teacheth just judgment, and generous services to our fellow-men, and all patience, worthy forbearance, and virtuous self-denial in our conduct towards them. It is desirable to learn some true method of attaining to this charity—some course of mental discipline that shall enlarge our knowledge of human nature, and our love to men.

We may travel about the world to gain wisdom, and we shall be the wiser for our travel; we may discourse with the good and imbibe goodness from their lips, but in defect of such opportunities we need not remain in error and

ignorance. Thanks to the recorded wisdom of the wise—thanks to the press—thanks to popular provisions, we need not travel from our native town and our homes, nor depend upon the living voice of philosophy to learn the best things that observation far and wide, or the counsels of the venerable might teach. By the aid of books we can supply all our need of this nature; we can bring before us all regions of the many peopled earth; we can go 'far back in the ages;' and assemble in our accumulations down to this day all nations, and kindreds, and tongues; and from this grand retrospect we can enlighten our own minds and our children's. It need not be said of us, in this our day, that

'Knowledge to *our* eyes its ample page
Rich with the spoils of time did ne'er unroll.'

It is almost an unpardonable sin to be ignorant, when so much is projected and done to remove our ignorance; and if we do not improve our multiplied means of improvement, it must be because we have not been disciplined to love and enjoy our privileges. And we should love and enjoy the privilege of self-culture, if we were introduced to it rationally—if our curiosity were led forth naturally to excursiveness—if our childish thoughts were raised above the lower gratifications of self-love—if in youth the history of man made a part of our education, under genuine moral representations of national manners and individual character; and while we were taught to know men we were taught to love them.

If we have only the ancient book of our [illegible] Scriptures, we can go back to the first days of recorded time, and the history will make us acquainted with the primitive people of God; with oriental power and magnificence; with something of the learning of Egypt, the philosophy of Greece, and the policy of Rome, besides giving us the origin of that Christianity which is the great regenerator of nations. Still these, chiefly, are but just irradiated in the sacred volume. Should profane history lend no light to Scripture history; should criticism explain no arts, nor customs therein mentioned, nor the poetic diction of the chronicles of our belief; could to-day trace nothing from antiquity—were there no continuity of events from the past to the present, the whole demonstration of moral cause and consequence, and the entireness of progressive society would not exist in human knowledge. Direct education rarely inculcates all this, though sometimes industry and moral reasoning make out these deductions. In a great majority of all classes of people, the neglect of moral reasoning creates entire apathy in these matters. The greater part of mankind live in the little world of their own experience—of their possessions, their present relations, or their ambitions. The wife a man has married, the field he has bought, the oxen he would prove, the enterprise he would undertake, too often possess him merely. Such a man borrows nothing from the past or the distant. What he has seen, felt, enjoyed, and desired, forms his whole interest in the universe he makes a part of. What he has *heard* is little regarded. Of such men it must be admitted, that in all beyond the sphere of their own intellectual habits, having ears they hear not—their hearts are waxed gross—they are dull of hearing. Then errors in the brain, consequent to ignorance, breed faults in the life, and ignorance and selfishness come at length to petrify the feelings, and darken the intellect to the end of their days.

One of the modes of preventing such a perversion of the young, is to turn the thoughts from the immediate present; to take the Scriptures for a foundation of the true history of their race, and to inform them of some striking facts in regard to all the nations in any way connected with the Hebrews. When Joseph was in Egypt, 'Pharaoh took his ring from off his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and made him ride in the second chariot which he had.' The ring, the linen garments, and the chariot show that the people of Egypt practised the useful and the ornamental arts; and the whole of Joseph's history in Egypt shows that the Egyptians understood political government, and the arts which embellish the dignity of high stations. And then Joseph's brothers sold him for a slave, and the Egyptians bought him. Would modern men do this? What this Egypt was, has been, and is, might briefly be told in a popular school book. 'There were,' in the time of Christ, dwelling at Jerusalem, Parthians, Medes, and Elamites'—and also of '*every nation under heaven*'—whether literally or not, the learner must be taught. All these people had a dwelling in the ancient world, and there are historical notices of them which form the character of the first converts to Christianity, and give effect to the narrative of their conversion. Paul was a Jew, and a citizen of Rome; and his oppressor had bought his freedom 'with a great sum.' What can the young make of this without historical improvement? The great Babylon—India unto Ethiopia—the renowned Athens—all belong to the Bible, and to the human family; and the influences of their arts, and philosophy, and morality, in their aggregation, belong to us; and the old world belongs to the new; and the whole world to the human intelligence;—and the traditions of every savage and every civilized land go to show what paganism is, and what Christianity is—and what gratitude Christian man owes to his Maker, and what love he owes to his brother. Now this knowledge should be given to children that they may understand the Scriptures, and that they may discern how the whole human race is advancing under the discipline of Providence; and how much every man and woman of the present day may excel men and women who have lived in comparative darkness; and how every child may avoid the false notions, and eschew the barbarous actions of less enlightened times. The Sequel to Popular Lessons, which belongs to a series of books advertised in this paper, is an example of a popular school book which connects profane to sacred history, and ancient to modern times; and the lessons on history contained in this book, also point out the applications of ancient example to the conduct of one living in the light of the gospel.

Another of this series of books, GRECIAN HISTORY, contains a preface illustrative of the principles which ought to be inculcated in a popular book of elements. With this preface it was our intention to have concluded this Article, because the work to which it belongs is constructed according to the principles indicated above—but we have already quite exhausted the space allowed, and therefore can do no more than commend it to the special notice of all who are interested in Education.

FOR THE REGISTER AND OBSERVER.

MISSION OF MOSES.

[Translated from Schiller.]

(*Continued.*)

But these sentiments, which it was necessary for Moses to excite, could be based only upon a feeling (real or pretended) of their own power: and where should the slaves of Egypt derive this feeling? Supposing even that he could succeed in exciting it in a moment by his eloquence—would not this artificial enthusiasm desert them at the first approach of danger? Would they not return as cowardlike as ever, to their servile spirit?

Here the Hebrew finds aid in his policy, and in his character as an Egyptian priest. He now calls to mind from the mysteries and the school at Heliopolis, the powerful instrument by which the small priestly order moulded millions of rude men to its purposes. This instrument is none other than a trust in divine aid, a belief in superhuman power. Thus when he finds nothing in the visible world or in the natural course of things by which he may impart courage to his oppressed nation, when he cannot bind his confidence to any thing of earth, he fixes it upon heaven. As he surrenders the hope of imparting to them a consciousness of their own power, he has no other resource, than to lead them to a God who possesses this power. Should he succeed in infusing into them a confidence in this God, he has made them strong and courageous: and confidence in his mightier arm is the flame by means of which he must succeed in kindling all other virtues and energies. If he can convince his associates as the organ and the minister of this God, then they become a ball in his hand; he can guide them as he pleases. But now the question presents itself—what God shall he make known to them and how shall he procure their faith in him? Shall he proclaim to them the true God—the Demiurgos or Jao, in whom he himself believes, whom he has learned to know in the mysteries?

How could he trust to an ignorant, servile people, as his nation is, even for a remote apprehension of a truth, which is the portion of only the smaller number of the Egyptian sages, and which supposes so high a degree of culture to admit of its being understood? How could he deceive himself with the hope that the off-scouring of Egypt might understand that which was intelligible only to the smaller portion of the noblest of the land?

But supposing that he succeeded in imparting to the Hebrews a knowledge of the true God, they could not worship him in their situation, and the knowledge of him might much rather have ruined than have advanced his undertaking. The true God was no more concerned for the Hebrews than for any other people. The true God could not side with them, nor annul the laws of nature for their pleasure. He left them to maintain their own cause with the Egyptians, and made no extraordinary interference in this struggle: what then shall he do for them?

Shall he make known to them a false and fictitious Deity, against whom his own reason revolted and whom the mysteries had made hateful to him? His understanding is too enlightened, his heart is too upright and too noble for this. He will not base his philanthropic undertaking upon a falsehood. The enthusiasm which now inspires him would not lend him its holy fire to advance a fraud, and would soon deny him courage and joy and perseverance for a cause so contemptible, and so thoroughly opposed by his own inmost convictions. He will perfect the benevolent purpose which he has in view, of instructing his people; he will not only make them independent and free, he will also make them prosperous, and enlighten them. He will lay the foundation of his work for eternity.

Thus it must not have been based upon fraud but upon the truth. How did he reconcile these perplexities? He could not make known to the Hebrews the true God, for they are unable to comprehend him, a fictitious Deity he will not announce to them, because he despises this untoward course. He has no other alternative than *to make known the true God in a fictitious manner.*

He now examines the views of religion which his own reason affords him and inquires what he must add to and take from them in order to secure for them a proper reception with the Hebrews. He lowers himself to their condition, their spiritual comprehension, and spies out the hidden susceptibilities which he may make available to his truth. He likewise ascribes to his God those attributes which the limited apprehension of the Hebrews and existing necessity required. He adapted his *Jao* to the people to whom he announced him, he adapted him to the understanding to which he announced him, and hence proceeded his Jehovah.

He finds indeed a belief in divine things among his people, but this belief has degenerated into the rudest superstition. He must extirpate the superstition, but he must retain the belief. He must free it from its present unworthy state and turn it to the true God. The superstition itself gives him the means of accomplishing this. According to the common fancy of that time, each nation was under the protection of a peculiar national deity, and it was flattering to the national pride to exalt this deity above the gods of all other nations. But this deity by no means denied the existence of other deities. They were likewise acknowledged, only they did not presume to exalt themselves above the national God. On this conceit Moses grafted his truth. He converted the Demiurgos of the mysteries into the national deity of the Hebrews, but he went still a step farther.

He was not satisfied with merely making this deity the mightiest of all gods, but he made him to be the only God, and resolved all others back to nothingness. He described him indeed as the peculiar deity of the Hebrews, but it was in accommodation to their modes of conception; but he likewise subjected to him all other nations and all the powers of nature. Thus in the form by which he represented him to the Hebrews he preserved the two most important attributes of the true God—unity and omnipotence, and made it the more effectual in this human garb.

This silly, childish pride of wishing to possess a peculiar deity, must now be of advantage to the truth and procure a reception for his doctrine of one God. Granting that it is by a new error that he removes an old one, yet this new error is very much nearer the truth than the one which he rejects; and this little alloy of error is the only ground upon which his truth may prosper, and for all that he gains by it he is indebted to the expected misapplication of his doctrine. What could the Hebrews have done with a philosophic deity? On the other hand with his national deity he had the means of performing wonders among them. Imagine yourself for an instant in the condition of the Hebrews. Ignorant, as they are, they measure the strength of the deities by the prosperity of the people which are under their protection. Neglected and oppressed by men, they believe themselves to be forgotten by all the deities. The relation in which they stood to the Egyptians must, according to their ideas, have set their God in opposition to the gods of the Egyptians; he was also one of little splendor compared with these, as they doubted indeed whether they really had one. At once it was announced to them that they had a protector in the heavens and that that protector had awoke from his rest that he might gird himself and appear, and perform great deeds against their enemies.

This announcement of the Deity is now like the call of a champion to flock to his victorious standard. This champion now gives proof of his strength, or they know him still as of old time, as the giddiness of enthusiasm now inspires even the most timorous. Moses likewise put this to account in his enterprise.

[*To be continued.*]

It will be remembered by our readers that our Unitarian Friends in Plymouth and vicinity have sent at their own expense a missionary to the West. We copy the following from the *Old Colony Memorial.*

It is supposed that the friends of the Western Mission feel some interest in the success of their Missionary, not only after he enters the field of his labors—but on his way thither. Whatever will assure them of his safety, and enable them to form a just estimate of his character and spirit, and to judge of his qualifications for the work, in which he is engaged, it is believed, will be acceptable and interesting to the friends of this enterprise. The Old Colony Memorial is the most convenient medium for communicating this information. The following extracts from the correspondence of the Rev. Wm. P. Huntington, are, therefore, published for the gratification of those who are friendly to the mission.

No. I.

On board the Steamboat Erie, April 28, 1837.
(Above Newburgh.)

Rev. and dear Dear Sir,—The motion of the boat is such, that I trust you will excuse the hand writing, even if you find it difficult to decipher. * * * Your accommodation stage I found to be worthy of its name, as it sent my baggage safely from the City Tavern to the railway depot—without additional charge. I called at Mr Briggs' office, but without finding him; and thence went to the depository of the Book and Pamphlet Society, and got an additional supply of tracts, &c. Thus furnished, I hastened to secure a seat in one of the railway cars, and at one o'clock took my last look of our metropolis.

To be projected at such a rate through space brought up forcibly to mind the query—Wherefore—and Whither? The answer to which, recalled vividly to memory the impressive scenes of the P. M. of Wednesday, and filled me with new anxiety to do well 'the work of an Evangelist.' I need something more than your sympathy, or my own unaided strength! 'How beautiful are the environs of Boston,' I could not help saying to myself;—and yet, I suppose they are more so, in almost any direction, than that in which we were wending our almost rectilinear way with the speed of the birds.

We found ourselves, in due time, all on board the steamer Rhode Island, a large and commodious boat. * * * We touched a moment at Newport—a beautiful town, in which I counted 6 or 8 church spires—and we were almost immediately in the Sound, which was quite calm. Of course we had a very quiet night, and an agreeable passage, and arrived at New York in time for the Albany boat.—I have seldom known a finer morning, or witnessed a more beautiful water scene, than I did from within 15 miles of New York quite up to the city. The occupations of the company, last evening, were not in the least repugnant either to good morals or good breeding. There was no gambling. There was no noise to disturb those who chose to read. Some walked the decks, and others sat round the stove, or on the settees, engaged in conversation. There were anti-slavery tracts upon the tables, which some took up and turned over; and I was especially pleased to see a Bible there, as a part of the furniture of the cabin. For my own part, I followed the receding coast, till the deepening shades of evening intercepted my view—and then, not without a thought of loved ones far away, wished 'my native land, good night,'—feeling that it was a good cause, in which I had severed intimate ties; and that, though the efforts of individuals and individuals themselves fail and perish, the cause in which I am enlisted will stand, and 'the truth as it is in Jesus' ultimately prevail.

The shores of the Hudson soon became bolder, on advancing northward from the city of New York. In the course of a few miles, you have passed the northern extremity of the Manhattan Isle—and you enter the passage between the Highlands. On the west side, the outline of the bluff is singularly sharp and well defined; and seems to be solid rock for a considerable distance, with a perpendicular precipice of from 50 to 100 feet, commencing from the top of the bluff.

West Point is a remarkably wild-looking place. The barracks of the cadets are a little over the point of the bluff, and not in sight from the river: only the ample drapery of 'the star-spangled banner' meets the eye; but you cannot help thinking of the noble young hearts, that are there, under its folds, beating with lofty aspirings one day to do their country service, and by rigorous discipline and patient study preparing themselves for such a career. May it be rather in a civil than a military capacity, that they show themselves their country's benefactors.

We need not wish for wings—leaving the Forefather's Rock on one day, and landing in Utica the next, by the way of Boston and New York, which I now expect to do. The cars, it seems, go on from Troy to night.

ALBANY, 8 o'clock, P. M.—I am not likely to realize this anticipation. On reaching the bar 4 miles below this city, it was found, that so large a boat as the Erie could not pass; we were consequently obliged to transfer our selves and baggage to a smaller steamboat. So, we arrived too late for the 7 o'clock cars—and there is no such thing as getting to Utica to-night.

I do not despair of reaching Syracuse in time to preach on the Sabbath. Very respectfully yours, &c.

FOR THE REGISTER AND OBSERVER.

HERDER'S PARABLES.

[Translated from the German.]

FIRST COLLECTION.

2. *Light and Love.*

In the beginning all was empty and waste, a cold abyss of waters; the elements of things lay in confusion together. Then the breath of Life breathed from the mouth of the Eternal; it broke the chain of ice, and stirred, softly as a brooding dove, the warming mother-wings.

Then, all in the profound deep stirred, struggling towards birth. Then appeared the first-born, the soft rejoicing Light.

The graceful Light united with the mother-Love which floated over the waters. They soared up to the Heaven and wove the golden Blue; they went down to the Deeps, and filled them with Life; they made of the Earth an altar to God, sprinkling it with perennial flowers; they animated the smallest grain of dust.

And when they had filled the Sea, the Deep, the air and the Earth with Life, then they stood consulting, and said one to another, 'Let us create man, our own image, a likeness of that which created Heaven and Earth by Light and Love.' Then life awoke in the dust; then Light streamed upon the godlike countenance of man, and Love selected his heart for her tranquil dwelling.

The Eternal Father saw it and pronounced the creation good; then his ever efficient Light, and his graceful Daughter, enlivening Love, filled all, and penetrated all.

* * * *

Why murmurest thou, then sullen Sage, and strest at the world as at gloomy Chaos? Chaos is ordered, regulated: Regulate thyself. In active life alone is human joy; in Light and Love alone is the Creator's blessedness.

3. *The Sun and Moon.*

Daughter of Beauty! Beware of Envy. She cast an Angel headlong from Heaven; she has obscured the graceful form of night, the beauteous Moon. * * * *

From the council of the Eternal, the creative voice went forth. 'Two Lights shall there shine in the Firmament, as Kings of the Earth; dividers of the rolling time.'

He spoke. It was. Up rose the sun, the first Light. As a Bridegroom comes out of his chamber in the morning, as the strong man rejoices in the path of victory; so stood he there clothed in the splendor of God. A crown of all colors surrounded his head; the Earth uttered her song of joy: the herbs emitted their fragrance; the flowers adorned themselves.

Envying stood the other Light and saw, that this the Lordly was not to be outshone. 'What!' said she murmuring to herself, 'two Princes upon one throne! why must I be the second and not the first?'

And, suddenly, driven away by inward grief, her beautiful Light disappeared. Far away from her it flew, into the air, and became the host of stars.

Pale as the dead stood Luna there, disgraced in presence of the heavenly Being, and wept. 'Have mercy upon me, Oh Father of Being, have mercy!'

The angel of God stood before her darkness there; he spoke the word of holy destiny to her. 'Since thou has envied the Light of the Sun, unfortunate one, so hereafter, shall thou shine only by his light; and when the Earth stands before thee, then shalt thou stand half, or wholly obscured as it may be.

Yet, child of Error, weep not. The Merciful has pardoned thee thy fault, and converted to good. Go, said he, speak comforting to the repentant. She likewise shall be a queen over splendor. The tears of her repentance shall become a Balsom, which refreshes all the languishing, and him who is wearied by the rays of the sun it animates with new strength.

Luna went consoled, and behold, that splendor surrounded her in which she still shines; she went on in that silent course which she still holds as the queen of night, the Leader of the stars. Bewailing her guilt, compassionating every tear, she seeks whom she may quicken; she seeks whom she may console. * * *

Daughter of Beauty, beware of Envy. She cast an angel headlong from Heaven; she has obscured the graceful form of night, the beauteous Moon.

FOR THE REGISTER AND OBSERVER.

Mr Editor,—In a Review of Dr Bloomfield's Greek Testament contained in the Examiner for May, the Reviewer states that Dr Bloomfield supposes the Greek version of Matthew's Gospel to have been made by him in A. D. 51. It is true that he says this in his Introduction to Matthew's Gospel, but in his Introduction to Mark's he states that after more examination and reflection, he chooses to reconcile the apparent contradiction of Irenæus and Eusebius by placing its date as low as about A. D. 60. To be sure the error is small, but, in a critical point of view it is worth correcting. G. E. E. probably did not suppose the Dr would alter his mind so soon on so important a point. The word for the Commentary—I conceive it to be very best without exception in the English language. Not that I should agree to all the rules of criticism, laid down, or to the correctness of their application in particular instances, but the sagacity displayed in tracing the train of thought of the sacred writer is truly admirable, and manifests a thorough understanding of the subject. R. P. S.

CHRISTIAN REGISTER.

BOSTON, MAY 20, 1837.

THE ANNIVERSARIES IN NEW YORK.

It will be interesting, at least to some of our readers, to learn the most important doings of the various Societies which have lately celebrated their anniversaries in the city of New York. We have therefore prepared the following abstract from the Reports and notices of these meetings which have appeared in the New York religious papers.

AMERICAN BIBLE SOCIETY.

Abstract of the Twenty first Report.

During the year now closed, less effort has been put forth in regard to the foreign field, and more for the supply of domestic wants. Many of the auxiliaries have been wholly engaged in this work, in the supply of destitute families with the Bible, and children with the new Testament.

Since the last annual meeting, one of the Vice Presidents, the late Robert Ralston, Esq. of Philadelphia, has been removed by death. He had long been a zealous friend of the Bible cause. Since the decease of Mr Ralston, four other Vice Presidents have been appointed, viz; his Excellency Robert P. Dunlap, Governor of Maine; the Hon. John McLean, of Ohio, one of the Justices of the Supreme Court of the U. States; the Hon Jesse L. Holman, of Indiana, Judge of the U. S. District Court; and the Hon. Charles Cotesworth Pinckney, of South Carolina. These distinguished individuals, though connected with four different religious denominations, are devoted friends of the same inspired volume, and zealous for its universal dissemination.

New Auxiliaries.

The new auxiliary societies formed during the year amount to thirty-two, besides many branch societies.

Receipts.

The receipts of the year from all sources amount to $90,578 89, (being $14,320 56 less than those of the previous year.) Of this sum, $44,435 82 were in payment for books; $3,101 32, from bequests; for distribution abroad, $6,205 09.

Books imported.

Bibles and Testaments have been ordered from abroad in the following languages, viz: Welsh, Portuguese, Danish, Italian, Swedish, Dutch, and a few copies in Arabic and Syriac.

These books are designed for those foreigners who speak the above tongues, and should be ordered by auxiliary societies, for this purpose.

Bibles and Testaments printed.

The whole number printed during the year amount to 202,000 copies.

Bibles and Testaments issued.

The whole number issued during the year, in fifteen different tongues, amount to 206,240 copies, making an aggregate, since the formation of the Society, of 2,195,670.

New Testament for the Blind.

This work, printed mostly at the Society's expense, by the Institution for the Education of the Blind, at Boston, is now complete in four volumes. A few copies are kept in your depository for such as may order them.

Young Men's Bible Society.

Many of these societies are in a high degree useful. That of New York city has circulated, the past year, 4,241 Bibles and 13,139 Testaments. These books were furnished to destitute families and children, to the seamen of the navy and merchantmen, to soldiers, emigrants, humane and criminal institutions.

The Young Men's Bible Society of Cincinnati has supplied 152 steamboats with royal octavo Bibles.

Supply of destitute Families.

This many of the societies have once done. The Long Island Bible Society, supplied but a few years since, has found, the past year, 1685 families without the Bible.

In a late re-supply of Orange county, N. Y. more than 200 destitute families were found: in Wayne county, 549 more; in Tompkins county, 662; in Jefferson county, nearly 1000. In one county in the State of Delaware, 1243 families have been thus found. In many other counties at the west, a similar destitution is found.

In looking over the various parts of the christian and the pagan world, your Board find no indications that their labors ought to cease but abundant motives for increased zeal and diligence in the glorious work which they have undertaken. Greater and greater efforts are to be put forth every year, or the growing millions of our own population will be found more and more destitute of the Bible. France, Spain, Portugal and Russia, Greece, Syria, and Persia, India, China, and Africa are all becoming inviting fields for the Bible distribution, and cannot innocently be neglected. It is hoped that the Auxiliaries and all friends of the cause will ponder the details of the entire Report, when published, and each help, according to their several abilities, in assuaging the abounding famine of the Bread of life.

AMERICAN ANTI-SLAVERY SOCIETY.

Abstract of the Fourth Annual Report.

483 new societies have been organized during the year, making the whole number 1006. State Societies have been organized in Michigan and Pennsylvania, while those already existing in seven other states, have prosecuted their labors with increasing zeal, energy, and success. The number of presses wholly or in part devoted to the propagation of Anti-Slavery doctrines, has been greatly multiplied: while opposing presses have, in numerous instances, given marked indications of their sensibility to an approaching turn in the tide of public feeling.

The total receipts have been $36,567 92 being an increase over the receipts of last year, of $10,701 62. Of this, a much larger sum than last year has been expended on the support of living agents. The issues from the press have been as follows, viz:

Bound volumes,	7,877
Tracts and pamphlets,	47,250
Circulars, &c.,	4,100
Prints,	10,490
Anti-Slavery Magazine,	9,000
Slave's Friend,	130,150
Anti-Slavery Record,	103,000
Human Rights,	189,400
Emancipator,	168,120
Total,	669,387

Upwards of seventy agents have been appointed during the year, sixty-five of whom have been in the service of the society for longer or shorter periods. Their success is most marked and cheering. Three of the agents have devoted themselves exclusively to encouraging our colored brethren in the free states, in their laudable efforts to rise by education and virtuous industry. The statistics of our colored population, their grievances, and the obstacles which have opposed their advancement, have been searched out. They have been encouraged to form societies, for mutual assistance and improvement, to support schools, to put their children where they can acquire trades, and to apply themselves to more substantial and independent occupations than those to which they are chiefly devoted in our large cities. In the Western states, they are inclined to purchase, clear, and cultivate the public lands, and the good effect of their zeal and success in this enterprise, both upon themselves and their white neighbors, begins to be happily developed.

The agent in Ohio, who, for the sake of encouraging colored men to become cultivators of the soil, has placed his head-quarters in the wilderness, twelve miles from any post office, writes: 'People are coming and buying every week.'

One agent has been employed to investigate the condition and prospects of the colored people in Upper Ganada, where he finds a population of about 10,000, almost entirely fugitives from American oppression. Having crossed the line with no other wealth than their own bodies and souls, many of them have made themselves quite comfortable, and some have become even wealthy. Several schools have sprung up among them, by the efforts of the agent. Full and satisfactory testimony to their good behavior and value as citizens, has been given by the highest civil authorities, and by men of standing of different sects and parties. Says the Hon. R G. Dunlap, member of the Provincial Parliament, for the county of Huron, 'There are not, in his majesty's dominions, a more loyal, honest, industrious, temperate, and independent class of citizens than the colored people of Upper Canada.' Says W. L. Mackenzie, Esq., also a member of Parliament, and the well known leader of the Reform party, 'As a people, they are as well behaved as a majority of the whites, and perhaps more temperate. The value of this testimony will be appreciated, when it is taken into the account that the blacks of Upper Canada are, to a man Anti-Reformers, fearing lest Republicanism should carry them back to what they suffered in the United States.'

Says John H. Dunn, Esq., Receiver General of the province, and resident in Toronto, where there is a colored population of 600 persons: 'Although I have been in the habit of daily contributing my assistance to a vast number of destitute poor, ever since my residence in this province, now seventeen years, I do not remember even having been solicited for alms, by more than one or two people of color during the whole course of that period.

Several flourishing Anti-Slavery societies have been formed in the province.

One agent has been exclusively devoted to the dissemination of anti-slavery principles among children and youth, and with gratifying success.

Reference is made to the deputation sent to the West Indies, the facts respecting which have already been published. Reference is also made to the many earnest and faithful remonstrances which have been received from British Christians. Among the cheering results of Anti-Slavery action at home, it is mentioned as peculiarly encouraging that there has been great accession to our ranks of truly religious people of every denomination of Christians, indicated by the thorough-going Anti-Slavery resolutions passed and published by a multitude of religious bodies. Reference is also made to the action of several state legislatures, to show that the effect of Anti-Slavery operations is beginning to be felt upon large masses of the people. Nor are there wanting tokens that abolitionism is doing a good work within the bosom of the poor soul-enslaved South.

NEW YORK SUNDAY SCHOOL UNION.

[Abstract of the 21st Annual Report.]

Number of Schools and Teachers.

We have in 81 schools, 1031 males and 1192 female teachers,—in all, 2223. Increase since last year 104. Of these, 1828 are now professors of religion. Increase of professing teachers since last year 132. In 60 schools, there are 731 teachers who have been Sunday school pupils—141 more than last year.

Number of Pupils.

MALE.		FEMALE.	
White boys,	5168	White girls,	6019
Colored boys,	366	Colored girls,	429
Colored adults,	100	Colored adults,	228
In Infant classes,	550	In Infant classes,	867
In Bible classes,	402	In Bible classes,	658
Total,	6586		7542

The whole number of both sexes, is 14,790. Of these, 271 have made a profession of religion since the last report; 8639 in 70 schools, read the scriptures; in 37 schools, 2781 are connected with congregations, and 3948 are not so connected. The average attendance, in March, in 63 schools, was 6282—nearly two-thirds of the whole number. Thirty-five teachers and three pupils have commenced preparation for the ministry. Three teachers have entered the ministry. Five teachers and 75 pupils have been removed by death.

Books.

The Libraries contain 25,976 volumes. There have been distributed as rewards, since the last report, in 52 schools, 129 Bibles, 282 Testaments, 1019 S. S. Hymn Books, and 98 Church Hymn Books; and in 35 schools, 18,193 scripture proof certificates.

Infant Classes and Bible Classes.

The Board are gratified to learn that Infant and Bible Classes are becoming objects of increasing interest in the churches, and earnestly recommend efforts to increase and sustain them.

Rev. Dr Ferris said, I remember our anniversary was held eighteen years ago in the long room of Washington Hall; and we numbered 3 or 4000 scholars—now we have increased to 14,000. But God has blessed us another way: According to the report, nearly 1000 of our scholars have become teachers. Many have been converted—some are preparing for the ministry—others have entered—and some have become missionaries. But we must look forward. I will now mention a few things which deserve special attention.

1. To increase the number of pupils and schools. When we hear of 14,000 children in these schools, it seems to be a large number. But we are to look also at the destitution. There are probably 50,000 persons in this city, of proper age to be in the Sabbath School. If we suppose there may be 10,000 in schools not connected with this Union, more than half will yet be found unprovided for; and this half the most destitute of religious instruction. Dr F. said that Albany undergoes a thorough visitation once every year, for the purpose of bringing out children to the Sabbath Schools. It had an excellent effect. He was convinced, also, that Dr Chalmers' plan of neighborhood schools, was the very plan for this city.

2. An effort should be made to secure the attendance of youth of from 13 to 18 years of age. There is a great deficiency here, especially in regard to boys. The remedy is to enlist more talent in the work of instruction. In a school of from 120 to 150 scholars, within his knowledge, there were 40 or 50 lads of this age. How were they retained? One of the first lawyers in this city, and two intelligent and pious elders were their instructers. This is vastly important, because it is to this class of boys that we are to look for future male teachers.

3. It is exceedingly important that a higher tone should be given to Sabbath School instruction. We have not advanced as we did once. The course of instruction has become superficial. Should this exist in such a city as New York? We should aim at a high standard. The schools in this city should be *model schools*

4. We should have regard to the interests of our whole country. He then alluded to the efforts of the American Sunday School Union, in the Mississippi Valley; and to the fact that a number of Sabbath Schools in New York are supporting agents in the West. Our destitution, said he, is not to be compared to the destitution west of the mountains.

AMERICAN TRACT SOCIETY.

Abstract of the 12th Annual Report.

The receipts exceed those of last year by $25,000. Tract visitation, in the more important places, where it is sustained, has received the increased efficiency; the number of volumes circulated exceeds that of the former year by 75,000; and $35,000 have been remitted for foreign and pagan lands.—The Missionaries and Institutions aided by the Society, issuing Tracts in *fifty-six* different languages.

Amount Printed and Circulated.

	Publications.	Pages.
Printed during the year (including 330,000 volumes,)	5,068,000	125,682,000
Printed since the Society's formation,	48,716,590	837,585,744
Circulated during the year, (including 223,625 volumes,)	6,124,718	96,851,174
Circulated since the Society's formation,	43,167,394	711,651,244

The total circulation exceeds that of the preceding year by 24,000,000 pages; and the gratuitous distributions, amount to 8,868,074 pages.

New Auxiliaries 25, whole number 1,116.

Tract Visitation.

In New York city, Philadelphia, Rochester, Buffalo, and some other large places, this work has been sustained with unprecedented efficiency and success; 6,504 Bibles and Testaments distributed; 3,000 children and youth brought into Sabbath Schools and Bible Classes; 1,779 pledges to Temperance obtained; and 1,136 persons persuaded to attend church.

The Foreign Field.

Argument for the use of the press in foreign lands is no longer necessary. It has been emphatically called the modern 'gift of tongues.' All the foreign missionary institutions have gratefully acknowledged the Society's aid. Missionaries and tract societies among almost all the principal nations of the earth are expecting assistance. Their presses are in motion; colporteurs, missionaries, assistant missionaries, native Christians, and all whose services can be secured, are engaged in the distribution. Millions, among whom some portions of divine truth have been distributed, wait for further supplies. Thousands of pagans, who have read the tracts they have seen, call for new ones. Original tracts are preparing; translations are in progress; blocks are cutting; stereotype plates are casting; punches and matrices, and founts of new type (including metal moveable type for China) are in preparation at great expense.

There are employed, in connexion with foreign missionary institutions aided by the Society, 659 missionaries and assistants, of whom nearly 200 are ordained preachers, 18 mission printing establishments, four of which embrace stereotype foundries, and 29 presses; besides six Tract Societies in Europe, and the laborers in Russia. No less than 440 tracts and 86 volumes, published abroad, are translations of this Society's publications, or have been approved by the Publishing Committee; and the Society and the various institutions aided, issue tracts in 56 different languages, embracing a very large part of the earth's population.

At the Sandwich Islands three presses issue from six to ten million pages annually, but the mission have at no time been able to meet the immediate pressing demand for books.

Facts from the Tract Societies on the continent of Europe, and particularly from Russia, Sweden and Finland, show that there are many laborers, wide openings, and that tracts make their way amid the opposition of Popery and the influence of dead and corrupt religions, and are owned and blessed by the great Head of the Church.

Rev. Dr King, at Athens, has had more applications for books than he has been able to answer. '*In one day,*' he says, 'teachers applied for school books and tracts, and I gave upwards of *thirteen hundred copies*, including New Testaments, for schools alone.' Again he says, 'Within the last week or ten days, I should think *a hundred soldiers* had applied to me for New Testaments and tracts.'

Of the Nestorians in Persia, Rev. Mr Perkins says—'The whole nation are hungering and thirsting for religious books. The Ecclesiastics, from the patriarch down to the most obscure priest, are foremost in their importunities, that we circulate among them and their people Christian knowledge with all practicable despatch. They are constantly importuning us to procure for them a printing press.'

In South Africa, Rev. Dr Philip says, 'There is nothing within the range of human means, that we more need, at the present moment, than money to assist us in printing.'

Among the Mahrattas and the Tamul people extensive tours for distribution are made.

The mission printing establishment at Maulmein,

in Burmah, embraces a building in the form of an L, 78 feet long each way, and 56 wide, two stories high. Two presses are constantly employed in printing Tracts, and Mr Hancock says, 'For the last six months we have not been able to supply all our orders for Tracts in Burman; and the call for books in Talaing is distressing.' At the latest dates, an edition of one hundred thousand of the Golden Balance (contrasting Gaudama with the true God) was in the press; a Tufis' power-press is just received from America; a language is prepared for the Karens; Missionaries and native assistants are very efficient in distributing; and in thousands of cases surprising eagerness for Tracts is manifested.

At Singapore 11 Chinese printers are employed under the direction of Achang, a Chinese convert.

It is a surprising fact, that mere *literary enterprise* in Paris has led to the preparation in that city of *Chinese metallic moveable type*, and to the discovery that with 9,000 characters, separate and combined, the whole 30,000 characters, not obsolete, in the Imperial Dictionary of Khang Hi, may be printed. The preparation of these type is already far advanced, a beautiful specimen sheet being in the hands of the committee, and it being designed soon to issue in Paris the entire works of Confucius, with a translation in parallel columns on the same page.

The following from the Speech of Rev. Seth Bliss is too curious and interesting to be passed over.

Rev. Seth Bliss, Secretary of the American Tract Society, Boston, seconded the resolution. Said he wished to take the audience to Japan, promised to bring them back in eight minutes, hoped to in five. In the sixteenth century the Roman Catholics commenced a mission in Japan. The rashness of the Jesuits, and the jealousy of the government, brought on a persecution. All were put to death or expelled. Rewards were offered for priests and Christians. All their connexions were expelled. Death was threatened to all who should return, and to all who should countenance them. In 1640 a new attempt was made to introduce the Roman Catholic religion into that country, under color of a commercial enterprise. All but fifteen of the expedition were put to death, their bodies inclosed in a box, with this inscription on it: 'Henceforth, so long as the sun shines, let no Christian be so daring as to set his foot in Japan'—and sent back to Europe by those who escaped death, —Thus an attempt to introduce a false religion shut out the true. In 1717 an Italian Jesuit ventured into the empire and lost his head. For 120 years darkness had held an unbroken dominion over that people. But these 50,000,000 were included in the promise of God the Father, 'I will give thee the heathen for thine inheritance.'

In 1828, a circle of ladies met at Brookline, Mass., at the house of William Ropes.

On the table set an elegant Japanese workbasket. They agreed to pray for the Japanese. At that time, not only was the language of Japan unknown to other nations, but not a single book of any kind existed, beyond the limits of the empire, by which it could be learned. After this, Capt. Folger found, on a Japanese vessel which had been wrecked on the coast of Japan, a Japanese almanac, and brought it to Boston. This was sent to the ladies above named —This encouraged them to pray. About this time, a Dutch merchant was detained several years at Nangansaki, in Japan, on account of the wars which then existed, and employed himself in making a Japanese dictionary. On his return he was wrecked on the coast of Java, and detained there three months. During this time, Mr Medhurst, with the aid of some Japanese sailors, made from this dictionary a vocabulary of the Japanese language. From a Japanese vessel, wrecked on the western coast of America, three sailors returned to Singapore Mr Gutzlaff, with the aid of this vocabulary and these sailors, made a small book—the life of Christ, in the Japanese language, to be thrown into that empire, whenever opportunity presents. How wonderfully does God answer prayer.

TRACTS OF THE AMERICAN UNITARIAN ASSOCIATION.

The tracts of this association have been issued regularly every month during the past year, amounting in the aggregate to 60,000 copies, and among them we have some able treatises on practical and doctrinal divinity, calculated to promote the interests of genuine Christianity, and practical holiness. They have had, as they deserve, a wide circulation through the different auxiliaries that have been established, and we are assured that many of them find access to and exert an influence for good in far remote places, where the living voice could not well be heard, but for which they prepare the way.

We are glad to learn that the next tract is to be a reprint of the late Bernard Whitman's sermon on 'Denying the Lord Jesus,'—a work whose value is sufficiently shown by the fact that soon after it appeared, four editions of it were disposed of. We know of no sermon, excepting Dr Channing's at Baltimore, so well calculated to remove occasions of 'stumbling' from the path of the Christian enquirer in his searchings after the truth.

ANGELIC MINISTRATIONS.

Is the Title of a Sermon preached in Hollis St. Church, on Sunday April 16th 1837, (the spire of the Church having been struck by lightning on the 8th,) by John Pierpont, minister of that Church, and published at the request of the Proprietors, by Weeks, Jordan & Co.

The subject of this discourse is new and remarkable, and its treatment no less so.

The occasion on whose account it was written, was one peculiarly suited to the genius of the Author. And that he has admirably succeeded in interpreting the lessons of the '*Sulphurous and thought-executing fires*,'—the messengers of the Almighty—every reader will allow.

There is, as might be expected, and as is appropriate, much poetry in the sermon, but there is also much substantial prose, in *English plain* enough to impress the minds of the least imaginative.

We hardly know where to copy to do justice to the Sermon and to our distant readers, who will not probably see it.

'There are also several suggestions of a more strictly moral nature, which seem to have been whispered in all our ears by this flaming angel's lips, and which perhaps he was sent expressly to throw out for our benefit.

1. The first of these, as *my ear catches a little thereof*, seems to be, touching the dangers that attend an exalted station in society; and, consequently, the greater comfort, security, and happiness of those who have been destined to move, and have learned to move contentedly, in an humble sphere.

I know that, by the great mass of mankind, the elevated have ever been the envied ones of the earth. I know that we all have too often looked—O, how unwisely!—upon those above us, with something of this unholy and therefore unhappy feeling. For to what danger are they exposed who stand upon the high places of life! What want of human sympathy must they suffer who are raised above, and thus taken out of the great and glowing mass of common interests and common feelings! How must they feel themselves alone! The gilded balls and glittering vane of our demolished and downcast spire,—how cold they always looked, although the sun was on them earlier in the morning and later in the evening than he fell upon our cheerful hearths and parlor floors! So, if we mistake not, fares it with the great ones of the earth. The moment that they find that they have far outstripped their fellows, whether the chase be for wealth, or fame, or power, that moment they feel themselves alone. Yes,

'He who ascends the mountain top shall find
The loftiest peaks most wreathed in clouds and snow;
He who surpasses and subdues mankind
Must look down on the hate of those below.
Though high above the sun of glory glow,
And far beneath, the earth and ocean spread,
Round him are icy rocks, and loudly blow
Contending tempests on his naked head,
And thus reward the toils which to those summits led.'

2. But we learn, that if there is danger to the *high*, there is also *no security to the fickle*. There have always been time-servers and trimmers in society; men who, in religion, have, like our poor dishonored weathercock, been driven about by every wind of doctrine; turning now this way and now that, as this sect or that became numerous enough to be orthodox; men who

'Are every thing by turns and nothing long.'

There are always men too, who, in their political opinions and associations, have seemed to act not from principle but from views of personal interest; who will support one system of policy to-day, and an opposite system to-morrow, according as the breath of popular applause has flowed this way or that. What we have lately seen may serve, as our own observation of God's providence in the affairs of men should ere this have served, to show us that men who think that safety is the sole end of life, and who consult their own safety in this fickle world by yielding to the pressure of popular breath—who have no fixed points, in politics or religion,—except it be that one point, *the centre of motion*, on which they veer with every veering breeze, and who thus come to be looked at by others merely to see which way the wind blows,—are, after all, no more safe, and no more likely to stand up and outlive stormy times, than a man who stands by his faith to his country and his God,—come cross, come crown. True, the trimmer, may possibly ride out a *gale* the better for so turning as always to stand with the wind, when there is nothing *but* wind agitating society; but, for times of excitement and heat, when the conflicting masses of the community are highly and oppositely electrified, when the thunders of man's rebuke are heard or the lightnings of God's indignation felt around him,—for these times he is not the man. He must go down! And when such a weathercock does fall, he will find rude hands enough below to make it worth no one's while, thereafter, to ask or to care which way he turns.

3. There is in every large and opulent community much *base metal*; which, because it stands high and is *overlaid with gold*, is often suffered to pass for pure metal by those who regard it from below. But the angels of the Most High are sent out with the commission to separate the precious from the vile. Subject these men—who though glittering with gold, are iron-hearted still,—subject these men, I say, to the fiery trials with which God knows how to prove them, and like the proud monarch of Babylon they will be 'found wanting.' It is indeed, said by the greatest of all dramatic moralists

'———Plate sin with gold
And the strong lance of Justice hurtless breaks'—

and so it may be, and often is, when the lance of Justice is wielded by the arm of man;—but let it be driven home by the right hand of the Almighty, and the point goes through. The base metal stands exposed when it stands scathed by the 'fiery indignation' which all they must look for who, trusting in their riches, shut up their bowels of compassion from their brethren that have need, and swell their own stores of useless gold by laying upon the poor the iron hand of oppression. Such men may appear splendid to those who look up to them from afar; as did the glittering shaft and the glowing ball that beautified our heaven-touched spire; but their splendor is but the glow of fires which the angel of God serves the Lord by kindling, and which will bring them down at last, when, by men as well as by God, their gold shall be seen to do nothing worth.

4. And yet once more. Among the nations of antiquity, by Jew and Gentile alike, the terrible phenomena of nature, the lightning, thunder and tempest, were regarded as signs of the divine presence. The thunder was the voice of God. The cloud was his chariot. The mountain top, where the thunders gathered and held council, was the place whence his commands went forth to the children of men. The tree or the rock that had been rent asunder by the lightning was made holy by the bolt; for the *fires of heaven* had touched it. Has not this feeling of awe its foundation in our nature? If so, was it planted there in vain? May we not, then, regard this our place of worship as twice hallowed now, since it has received from heaven this baptism of fire? May we not regard that as emblematical of that baptism of 'the holy spirit and fire' with which *He* was to baptize his disciples, whose shoes the holy Baptist of the Jordan was not worthy to bear? That baptism, my brethren, may we all here receive. Nay, may we receive it,—as indeed we must if we receive it at all—as we are passing through the fiery trials of life—trials wherein our faith in Christ, our trust in God, our love of the righteous and the true, are put to severe and painful proof. Let us not forget that all the disciples of Jesus are builded up into a spiritual temple—nay, that each individual disciple is a temple of God, for that the spirit of God dwelleth in him. Let it be our effort and our prayer that on that day when 'the fire shall try every man's work of what sort it is,' we may ourselves be saved yet not so as by fire!

BOOKS AND AN INCIDENT FOR SUNDAY SCHOOLS.

Among the books for Sunday Schools which are worthy of the notice of those who may be in search for valuable additions to their Sunday School Libraries we would mention 'Pious Thoughts' and 'Meditations' and 'Exercises for Private Devotion.' These are expressly and entirely devotional books. They were written by a *Lady* who, for several years, has been confined by a painful illness—who has enjoyed small advantages for education, but well improved her little means—and who in her retirement, has made trial of the reality and the sustaining influences of the Christian's holy faith.

Books for children are best estimated by their effects upon childhood itself, and not by the mere opinions of older and wiser men. And several very affecting evidences of the impression produced by the above mentioned books have come to our knowledge—indeed it is on this account that we have felt disposed to write this notice.

One of these evidences, we take pleasure in recording and cannot forbear the single prefatory remark, that there is no author however famed, who would not stoop to gather such another *laurel of immortality*, to grace his brows—as that which was presented, unsought, and in such a touching and beautiful manner to the humble writer of this little book.

Soon after one of her works was published—sent forth as the offspring of a pious heart with an earnest prayer that it might somewhere be a minister of good—and while the author was anxiously awaiting some sign that her labor had not been in vain—there called at her house a lady and gentleman from a large Town in the South Eastern part of our State. They had inquired after her residence at her *publisher's*—and, entire strangers as they were, had come to express in their own name and in that of their departed child, their obligations to her as the author of *Pious Thoughts*. It appears that, *cast upon the waters*, this book had been carried to their town, and reached the sick chamber of their daughter, a lovely girl of about 13 years—and brought a message, as if it had been sent of God, to her young heart.

It was constantly on her pillow for several weeks, while her soul was pluming its wings for Heaven. Its preface, briefly describing the circumstances under which the book was written, no doubt touched the child's sensitive mind and commended the book to her love. At any rate she did love it—and died, all the more peaceably, as she herself said, for having had it by her. And her last request to her parents was, that when they visited Boston they would seek out the Lady who wrote *Pious Thoughts* and thank her, in her own name, for the sweet guide and counsellor she had sent, to join with her Bible in helping her to bear sickness patiently, and to meet death with joy.

DUTIES OF HARD TIMES.

This is the motto of a Sermon preached on Sunday April 23d, by Rev. N. L. Frothingham D. D.

This Sermon, like all the productions of its eminent author, is remarkable for ingenuity, vigor and beauty of conception—and purity and force of language.

An interesting No. of the Sunday School Teacher and Children's Friend, for May—is on our table.

No. 1.—Richard Fustian and Widow Bentley. Stories for small and large children; or, Sketches of Real Characters. By Solomon Proser, of Rustic Hedge Parsonage. Boston: Weeks, Jordan & Co.

This is quite a good story, and pleasantly told—and the series of which it is the first will undoubtedly be popular.

INTELLIGENCE.

The Times. In the Register of April 29th, we had a few remarks in regard to the distresses of the times. These distresses have been most severely felt, by mercantile men. The failures in all our cities have been numerous, and for very large amounts But the distress now reaches all classes. The business and industry of the country seem to be paralysed. Very many of our manufacturing establishments have stopped, and multitudes of persons are thrown out of employment whose subsistence depends on their daily industry.

There seemed till recently, no other prospect, among mercantile men, than a general bankruptcy. In New York a run upon some of the Banks, showed a want of confidence, which, if it continued would be likely to prostrate all the Banks and the whole mercantile interest with them by a withdrawal of their specie. It was deemed therefore a matter of duty, and necessity and on the part of the Banks, in order to insure their eventual solvency and to prevent general bankruptcy, to suspend specie payments for a time. Consequently this measure was agreed to by the government of all the Banks in New York, on the 10th inst. This precedure imposed a necessity on the banking institutions of all our other principal cities to follow the same course. What may be the issue of this state of things in regard to the currency, it is impossible to forsee. Thus far the operation has been a beneficial one unquestionably; as it has enabled the banks to grant relief to the merchants, which it would, otherwise, have been impossible to obtain. There seems to be a good degree of confidence in the faithful and discreet management of the Banks; and the bills of almost all the Banks of New England pass here as currently as ever, in the usual transactions of business.

It is probably known to most of our readers, that previously to the suspension of specie payments by the Banks of New York, a large committee was chosen at a numerous public meeting of citizens of New York, to repair to the city of Washington and wait on the President, with the hope of such alterations in the measures of government as would give relief. The purposes for which this committee were chosen is thus expressed in their written communication to the President.

To remonstrate with the Executive against the continuance of the Specie Circular, and to urge its immediate repeal; also, to ask that instructions may be given to prevent the commencing of suits in any of the collection districts, upon unpaid Bonds, until after the first day of January next, and to urge upon the Executive the propriety of calling an extra session of Congress at as early a day as possible.

The substance of the President's reply was that he should decline complying with their request both in regard to the specie circular, and the calling an extra session of Congress; and in regard to suits on unpaid Custom House bonds, that he would consider the subject, and if the request could be complied with, orders to that effect would be given to Custom House Officers.

On Tuesday afternoon considerable excitement was caused in the city, in consequence of a notice of the Postmaster that he had received an order from the Postmaster General to require the payment of specie at the time of the delivery of all letters. In the course of the afternoon an informal meeting was held at the city Hall for the purpose of taking into consideration this new requisition. A committee was chosen to consider the subject and report at an adjourned meeting to be held at Faneuil Hall, at nine o'clock on Wednesday morning.

The meeting was held on Wednesday morning, according to adjournment, and certain resolutions reported which—says the Daily Advertiser

Reprobated in decided terms the order of the Post Office Department exacting specie payments for postage while the government refuses to discharge its obligations by specie payments, and denounced it as an act of arbitrary power which ought not to be submitted to. The report was received with expressions of approbation and disapprobation, by different portions of the very highly excited assembly.

The meeting was afterwards addressed by Messrs George Bond, Abbot, Lawrence, and Wm. Sturgis, who, though they considered the course marked out by government as unjustificable and oppressive, and were in favor of a firm and energetic demand of redress, recommended that it should be done in a tone of moderation, and after full and calm deliberation. The remarks of each of these gentlemen were received with decided approbation, and two resolutions were submitted by Mr Lawrence the purport of which was, that it be recommended to the Postmaster to suspend the execution of the order to require specie until he could hear from the Department. And that the consideration of the subject be submitted to a Committee of twenty one who should report at an adjourned meeting, to be held on Saturday 27th inst. at 4 o'clock, at Fanueil Hall.

We understand that the Postmaster has complied with the recommendation in the first resolution, and has gone to Washington to ask for further instructions.

The great pecuniary pressure of the present time is felt not merely in this country, but also in England and France. This state of things may be attributed to various co-operating causes. On this subject the editor of the Vermont Chronicle has the following remarks.

The root of the evil is worldly-mindedness and hastening to be rich; and the introduction, in consequence, of the spirit of gambling into all departments of business. In a country like ours, with all the elements of healthful commercial prosperity so abundant, the indulgence of that spirit has little to excuse it, although the temptation may be great. We do not mean that the calamities which now afflict our cities are occasioned in all cases by a spirit of gambling in the individuals who suffer. Very far from it. The affairs of a man in extensive business are necessarily involved with those of a hundred others; and it is often the case that his fortune is swept away by the fault of others, perhaps two or three removes in the line of credit from himself. But no one can look a moment at the state of things in Louisiana and Mississippi, for instance, without seeing that the gambling spirit and no other, introduced into great business transactions, is at the bottom of the general and utter ruin that has come upon city and country in that region. And such are the ramifications of trade and of credit, that unsuccessful gambling speculations to the amount of $100,000,000 could not be entered into there, without involving in disaster not only other parts of the United States, but England and France. This would be the case, even if no similar violations of the healthful principle of trade prevailed out of the confines of the two States named; —that is supposing them able to keep up unimpaired credit, for a few years, with the rest of the world. And when the same spirit has also prevailed, to a great extent, in other States and other countries and especially if attended,—as is now alleged—by great financial errors or mal-practices on the part of government or large monied institutions,—the consequences are utterly unavoidable; the innocent are involved with the guilty, the prudent with the rash, the man who conducts business on sound and Christian principles with the gambling and headlong speculator; and the wave of trouble moves on, from man to man and from class to class, till it reaches the farm-house and the work-shop, and the dwelling of honest and hard-working poverty itself.

Call of Congress.—A letter from New York of the 17th, received by the Messrs. Toplif, states that the Washington Globe of the 16th, contains a Proclamation of the President of the United States, summoning Congress to meet on the first Thursday of September next.

Attachments.—In Boston failures are announced in the morning—here in the afternoon. There, the first you hear is, that all the property of the bankrupt is transferred to the hands of the assignees. Here the only event is, that their notes for the day, or some of them remain unpaid in the banks. The difference results from the different laws which prevail in the two cities. Here property can only be seized after a claim has been established in court—there it may be seized as the very first legal act. The first thing a debtor knows in Boston is, that forty writs against him fill the sheriff's pocket, each to be satisfied in full, according to the successive minutes of their chronological order. The lucky number one of course urges his suit to maturity with all possible speed, and sells the property which he has grasped at any possible sacrifice, caring for nothing if only there is enough to pay his debt. If, therefore, a merchant has reason to fear that he shall not be able to meet the engagements of the coming day the only way he has to secure any decency at his mercantile funeral, is to take time by the forelock, and transfer himself, the night beforehand, to the care of his friends. The small traders, whose liabilities to a considerable amount stand on the books of their creditor, are often obliged to make assignments from fear of attachment when they do not consider themselves bankrupt in property. Creditors, too, often seize upon the property of their debtors more from fear that others will go before them, than from distrust of the ability of their debtors. The assignments made in such haste are often made injudiciously, and to the injury of all concerned; and they are sometimes made from fear of inability to get through a day, when if only the experiment could be made, it would sometimes, at least, be successful, and no failure ensue. But in our state, if the merchant cannot meet the engagements of the day, he has failed; or possibly no publicity will be given to the fact, and he can try again the next day. If he cannot succeed, he then has time to look about himself cooly, consult with his friends, get an extension on his liabilities, or make any other disposition of his affairs which may be thought best, and so in general the best is made of every thing. The Massachusetts system makes great cost from the outset; ours makes none. That increases the terrors of a panic immensely: ours allays apprehension. We have seen the workings of both, and we wonder that a system so illiberal, so injurious to all parties, so odious in every point of view, should be permitted to remain in force among a people so enlightened as the citizens of Massachusetts. They have generally too poor an opinion of the laws of New York.—*N. Y. Jour. of Com.*

The Massachusetts License Law.—The act of the last Legislature 'concerning licensed houses, and the sale of intoxicating liquors,' goes into effect in this State on the 20th day of May. It provides that no licensed inn-holder or any other person shall sell any intoxicating liquor on Sunday, on pain of forfeiting twenty dollars for the first offence, twenty dollars and his license for the second offence, and twenty dollars and imprisonment in the Common Jail for a time not exceeding ninety days for the third offence.

Mental Fever.—Of the causes of diseases, anxiety of mind is one of the most frequent and important. When we walk the streets of large commercial towns we can scarcely fail to remark the hurried gait and care-worn features of the well dressed passengers. Some young men, indeed, we may see with countenances possessing natural cheerfulness and color, but those appearances rarely survive the age of manhood. Culver closes an eloquent description of animal existence and conahge with the conclusion that 'life is a state of force.' What he would urge is a moral. Civilizatian has changed our character of mind as well as body. We live in a state of unnatural excitement—unnatural because it is partial, irregular and excessive. Our muscles waste for want of action; our nervous system is worn out by excess of action. —*Thackrah on the effects of Arts, &c.*

London papers to April 11th, have been received at New York. There is no political news, of much interest.

The French Cabinet had not been formed at the latest dates, and stocks had declined a little in consequence of the unsettled state of things in this respect.

In England there was still great pressure, and great excitement in regard to money affairs.

AMERICAN UNITARIAN ASSOCIATION.

The Aniversary of the American Unitarian Association will be celebrated in the Federal St. Church on Tuesday Evening, the 30th instant, at half past 7 o'clock.

The meeting for business will be in the Berry St. Vestry at half past 6 o'clock.

*** The Treasurer of the American Unitarian Association acknowledges the receipt of Thirty dollars from Noah P. Sprague Esq. of Buffalo to constitute him a Life member of the Association.

Also, of Thirty dollars from the Ladies of the Rev. James Thompson's Society, Barre, to constitute him a Life member of the Association.

May 17th, 1837.

The annual meeting of the Massachusetts Convention of Congregational Ministers will be held in the New Court house, Court St, in the room occupied by the Supreme Court, on Wednesday, the 31st inst. at 3 o'clock P. M.

The annual sermon will be preached in Brattle St. Meeting-house, on Thursday the 1st of June at 11 o'clock. A. M. by the Rev. Henry Ware Jr. D. D.

G. W. BLAGDEN, *Scribe.*

BOOKS for Sabbath School and Juvenile Libraries received and for sale by JAMES MUNROE & CO.

Memoir of Charles Pond,—John Arch,
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The Village Pastor,
History of James Mitchell, 2d edition,
The Naval Chaplain, 2d edition,
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Claims of the Africans,
Stories and Sermons for Infant Minds,
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The Little Osage Captive, 2d edition,
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Memoir of Caroline S——, 2d edition,
The Life of the Prophet Jeremiah, 2d edition,
The Golden Rule,
The Life of Peter the Apostle,
The Wyandot Chief,—The Dead Bird,
The Mountain Ramble,—The Lollards,
Gilbert Douglass,
Female Influence, or the Temperance Girl,
Story of the Prodigal,
The Noble Prince, or How to Forgive,
The Favorite Son,—Creation,—Fraternal Love,
Jonah's Flight,—A Wise Son,
Wisdom and her Ways,—Filial Obedience,
Ellen and Marin, or Children doing Good,
The Garden of Eden,
A Gift for Daughters,
Put off and Put on,
The little Lamb, or Virtue's Reward,
The Family Memorial,
Childhood the Spring of Life,
Frank, the Irish Boy,
The Cedars of Lebanon,
The School of Good Manners,
Ellen, or the Visit of the Rod,
Hannah Swanton, the Casco Captive,
The Shepherd Boy and the Giant,
A Superintendent's Offering,
The little Soldier, a Plea for Peace,
Jonah's Gourd, Conversations between a Mother and her Son.
The sisters, or a History of the Stanley Family,
The Life of King Hezekiah,
The Young Missionary,
Teacher's New Year's Gift,
Youthful Dialogues,
Customs and Anecdotes,
Watch Chain,—The Mother and her Children,
The Woodville Family,—How to be Happy,
Memoirs of Caroline E. Swett,
Life of Harlan Page,—The Irish Boy,
Life of Heber,—Poor but Happy,
Rhymes for my Children,
The Hamlets,—Pastor's Daughter,
Exercises for Private Devotion,
Harvest,—Flower Book,—M. & A. Graham,
Cousin Clara,—Ellen Carrol,
Dairyman's Daughter,—Little Story Book,
The Youth's own Book,
Young Man's Friend,—London Boy,
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UNITARIAN MISCELLANY.

A FEW complete sets, (believed to be the only ones now remaining) of the Unitarian Miscellany in six volumes, conducted by Rev. Messrs. Sparks & Greenwood,—have been just received, and are now for sale at the office of the Christian Register, at two dollars a set. Those who wish to obtain the work, at this very cheap rate, will do well to call soon. m 20

PRECEPTOR FOR BRISTOL ACADEMY.

THE Trustees of Bristol Academy Mass. are willing to receive proposals for the incumbency of its Preceptorship now about to be vacated. The branches of learning usually taught in the highest schools of this kind, it is intended, shall continue to be taught in this. It is expected appleants will furnish unquestionable testimonials of their qualifications for the important office. Communications may be addressed to the subscriber on or before the 1st proximo, and will receive due attention.

By order of the Trustees,
JAMES L. HODGES.
Taunton, May 20, 1837.

MINSTRY OF JESUS CHRIST: Compiled and arranged from the four Gospels, for families and Sunday schools.; with illustrations and notes. By T. B. Fox.

This day published at the Literary Rooms, 121 Washington st. WEEKS, JORDAN & CO. m 20

TRACTS OF THE A. U. A.

No. 14. 'Virtue, not Happiness, the end of man's creation.' By James B. Green.

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THE YOUNG CHRISTIAN is published on Friday of every week.

Contents of No. 27.

Parental Responsibility—Children's minds early stored with Religious Truth—The Praying little Girl—The Gospel is Light—Temperance in Spain—Advantages of Benevolence—Rules for Preachers—Death of a Missionary—The Bible in Canada—Education in Jamaica—Parental Anxiety—Kitty Grafton—Correspondence of the General Secretary of the A. U. A.—Editor's Correspondence—Mr Brownson—Obituary—(Poetry)—The Bible—The Pauper's Death Bed—The Humble Roof—Evil of Intemperance—Education in the United States—Domestic Duties—Moravian Missions.

Contents of No. 28.

Parental Responsibility—Barnes's Notes—Faithful Preaching—A Christian—Value of Time—More reasons for not Neglecting Public Worship—The Bible a Blessing to those unable to read it—The Family Circle—Popularity—The Pilgrim Fathers—Prize Essay—Editorial—Our Paper—Ministry at Large, in London—Christianity in India—Sunday Horse Race—Belfast, Maine—Dudleian Lecture—Rev. Mr Briggs—The Times—Languages—Baptist Convention—Poetry—Let us Pray—Mungo Park and the Moss—Yankee Psalm Singing—Voltaire.

TO CLERGYMEN, &C.

A CARD.

CLERGYMEN, Sunday School Teachers, and others, who may visit the City the May Anniversaries, are invited to make use of the READING ROOM connected with our Literary Rooms, 121 Washington Street, where they will find the city and many country papers, desks &c. for the transaction of business, and Catalogues of Sunday School Libraries, Lists of New Works, Periodicals, &c. In the GALLERY they will find a large assortment of PAINTINGS and ENGRAVINGS, on sale and for exhibition, which is open to the public at all times.

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IN PRESS.

JAMES MUNROE & Co. have in press and will publish next week, vols 2 and 3 of Noyes Translation of the Hebrew Prophets arranged in Chronological order. 'Meditations for the Sick.' by Rev. Jona. Cole, 184 Washington st may 19

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Northfield, Ms. May 1837.
PHINEAS ALLEN, *Principal.*

TEACHERS WANTED.

TWO Teachers are wanted for the Public Grammar School in New Bedford.

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Application may be made to the subscriber in writing. WILLIAM H. TAYLOR,
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New Bedford, May 6. 1837.

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POETRY.

[From the Western Messenger for December 1836.]

HYMN.

BY W. H. FURNESS.

I feel within a want,
Forever burning there,
What I so thirst for, grant,
O Thou who hearest prayer.

This is the thing I crave,
A likeness to thy Son,
This would I rather have,
Than call the world my own.

Like him, now in my youth,
I long, O God, to be,
In humbleness and truth,
In love and piety.

'Tis my most fervent prayer,
Be it more fervent still,
Be it my highest care,
Be it my settled will!

THE LONELY TREE.

BY MRS. ABDY.

Thou lonely tree, that on the mountain standing,
Frowaest in grandeur on the vale below,
In stern magnificence our awe commanding—
No soothing fellowship is thine to know;
Each wild flower that this tranquil vale embosoms,
Seems in its social ties more blest than thee,
We walk among them, and we cull their blossoms,
But shun thy dizzy height—thou lonely tree.

In life I often thus sad homage render
To some fine mind, removed from grovelling ken,
Standing aloft in solitary splendor,
Beyond the reach or touch of common men;
The world inclines to those who crave protection,
Loving the suppliant voice and bended knee,
But O! if Genius ever seeks affection,
It shares a fate like thine—thou lonely tree.

Stay, from a cloud a sunbeam brightly darting,
Even while I speak, invests thy boughs with light,
No radiance to the lowly vale imparting,
But resting long on thy majestic height;
O! to thy dwelling-place a charm is given,
Though uncompanioned by thy kind it be,
Thou hast a brilliant messenger from heaven
To cheer thy solitude—thou lonely tree.

When I lament the gloomy elevation
That talent holds, this scene may I recall,
And think that beams of holy inspiration
Perchance oft visit one unwoed by all;
Cold, feeble minds may lesser boons inherit,
But Heaven's peculiar communings may be
Reserved to gladden the etherial spirit,
That upward towers, like thee,—O lonely tree.

[From the Southern Rose.]

LINES,

To a little white Miller dotted with black dots, which entertained me a whole evening.

Thou bright little delicate thing,
That hoverest this table about,
With thy beautiful black dotted wings,
And two slender horns growing out;

What here dost thou want, little stranger?
Or whom hast thou flown here to see,
That thou com'st thus despising all danger,
Not afraid of the candle, or me?

How still thou now sitt'st on the paper,
And fixest thy black glossy eyes
On the bright burning light of the taper,
Where thy ruin, thou poor creature, lies.

Oh haste not to rush to its flame;
But be willing to bathe in its light;
Flit round in thy frolicsome game,
And return here to-morrow at night.

I never will catch thee, not I,
As some cruel philosophers would,
Who impale on a pin every fly,
To be in their cabinet view'd.

Enough that thy beauty has blest
One weary lone moment of mine,
Enough that thy black dotted vest
Has furnished a theme for my line.

SONG OF THE STARS TO THE EARTH.

From the German of Gr. Von Stolberg.

Sleep, sister, softly sleep, in cool and fragrant bed:
Sleep, loved one, softly sleep, till thou wak'st so rosy red.
Let no rude beating storms thy flowing locks dishevel;
Nor lift thy glittering streams above their shore-girt level;
Nor hush thy lullaby from the softly murmuring sea:
Let no volcanic hill of flame burst forth and waken thee.
Let the daggered lightnings rest in their Alpine girdle dark;
And let no cloud conceal from us the face we love to mark;
Nor veil the moon benign
From upturn'd glance of thine.
With thee may light-foot hours lead up a joyous dance,
Till dawn, with rosy hand, awake thee from thy trance.
Thy children will not trouble thee in this thy balmy sleep,
For they are slumbering too. The few whom miseries keep
Out of the bed of rest, a soothing influence borrow
From the meek-visaged Moon, that weeps with those who sorrow,
Is glad with those who joy, smiles lovingly on lovers.
For those of thy bold sons who on the main are rovers,
We hold out in the night
Our leading-strings of light,
Lest any rushing storm o'ertake them in their gliding;
Or their keels meet the shock
Of the hidden rock,
Or of those where angry waves are chiding.
Sleep, sister, softly sleep on cool and fragrant bed:
Sleep, loved one, softly sleep, till thou wak'st all rosy red.

THE TIMES.

'These times touch'd monied worldlings with dismay:
Even rich men, brave by nature, taint the air
With sounds of apprehension and despair:
While tens of thousands, thinking on the affray,
Men unto whom sufficient for the day
And minds not stinted or untilled are given,
Sound, healthy Children of the God of Heaven,
Are cheerful as the rising sun in May.
What do we gather hence but firmer faith
That every gift of noble origin
Is breathed upon by Hope's perpetual breath:
That virtue and the faculties within
Are vital,—and that riches are akin
To fear, to change, to cowardice, and death!

MISCELLANEOUS.

THE FLOWER GIRL, AND THE PORTER.

BY THOMAS HAYNES BAILY.

I was crossing the Pont Neuf at the moment when a porter, belonging to the Bank of France, pretty well tired of the weight he carried, (it was a bag containing nine thousand francs, in silver,) stopped to rest himself by leaning against the parapet wall of the bridge, but at the moment he did so, his valuable load, either from awkwardness or carelessness, slipped out of his hands and fell into the Seine, which is very deep just in that spot.

Never shall I forget his look of despair. He made a movement as if to jump over; and, I believe, would have effected his purpose, but for the presence of mind of a girl, a little, delicate looking thing of about sixteen, a violet seller, who clasped her arms round him, cried for help, which in an instant was afforded.

Myself and some others seized him; he struggled with us desperately. 'Let me go!' cried he, 'I am ruined forever. My wife, my children, what will become of you?' A multitude of voices were raised at once, some to console, others to inquire; but above the rest were heard the clear and silver tones of the little violet-girl—'My friend, have patience, you have lost nothing.' 'Nothing!' 'No, no; I tell you, no. Let some one run for the divers; there is no doubt they will succeed in bringing it up.' 'She is right,' resounded from a number of voices, and from mine among the rest; and in an instant half a dozen people ran to fetch the divers.

Those who remained exerted themselves, as well as they could, to solace the poor porter. One brought him a small glass of liquor; another, a little brandy; a third, some *eau de Cologne;* and four or five presented the grand specific, sugar-water. The little violet girl had been before all the rest in administering a cordial; and perhaps hers was the most efficacious—a glass of pure water, which she held to his trembling lips, and made him swallow. 'Drink,' she cried, 'drink it up—it will do you good.'

Whether it was the water, or the kind and sympathetic manner with which it was offered, that relieved him, I know not; but certainly one of the two had its effect, for his looks grew less wild; he burst into a passionate fit of weeping, and by degrees became composed enough to make his acknowledgments to the spectators who had shown such interest in his misfortune.

The divers soon came, and one of them descended without loss of time. Never did I witness such an intense anxiety as the search excited; if the fate of every one present had hung upon the success, they could not have testified greater interest in it. He soon reappeared, bringing up, not the bag of silver, but a small iron box. It was instantly broken open, and found to be full of twenty franc pieces in gold; they were quickly counted, and found to amount to nearly twelve thousand francs; about four hundred and fifty pounds sterling. There were three divers, who, overjoyed at their good fortune, speedily divided the prize among themselves; and directly after another descended in search of the porter's bag.

This time he returned with it in triumph.

The poor fellow could scarcely speak when it was put into his hands. On coming to himself he cried, with vehemence—'Heaven reward you! You know not what good you have done. I am the father of five children. I was formerly in good circumstances, but a series of misfortunes reduced me to the greatest distress. All that I had left was an irreproachable character, and that procured me my present situation; I have had it but a week. To-day I should, without your help, have lost it. My wife, my children, would have been exposed to all the horrors of want; they would have been deprived of a husband and a father; no, never could I have survived the ruin I had brought upon them! It is you who have saved us all; heaven will reward you.'

While he thus spoke, he rummaged his pockets and drew out some francs. 'This is all I have; 'tis very little; but tell me where you live, and to-morrow—' 'Not a farthing,' interrupted they with one voice; and one of them added, 'Stop a bit, let me talk to my comrades.' They stepped aside for a moment; I followed them with my eyes, and saw that they listened to their companion with emotion. 'We are all of a mind,' said he, returning with them; 'yes, my friend, if you have been the cause of our good fortune, it seems to us that we ought to share with you what heaven has sent us through your means. My companions think so too, and we are going to divide it into four equal shares.'

The porter would have remonstrated, but his voice was drowned by the acclamations of the spectators. 'Generous fellows!'—'Much good may it do you.'—'The same luck to you!'—resounded from every mouth. There was not one present but seemed as happy as if he or she were about to participate in the contents of the box. The money was divided, and, in spite of his excuse, the porter was forced to take his share.

The generous divers went their way; the crowd began to disperse; but the porter still lingered, and I had the curiosity to remain, in order to watch his motions. He approached the little violet-girl. 'Ah! my dear!' cried he, 'what do I not owe you? but for you it had been all over with me. My wife, my little ones, must thank you.' '*Ma foi!* it is not worth mentioning. Would you have had me stand by and see you drown yourself?' 'But your courage, your strength! could one have expected it from so young a girl!' 'Ah! there is no want of strength where there is good will.' 'And no body ever had more of that. Give me six of your bouquets, my dear; my children are so fond of violets, and never have they prized any as they will do these.'

She twisted a bit of thread round six of her fairy nose-gays, and presented them to him. He deposited them carefully in his bosom, and slipped something into her hand; then, without waiting to hear the acknowledgments which she began to pour forth, took to his heels as if his bag had been made of feathers.

The girl looked after him with pleasure sparkling in her eyes. 'What will you take for the rest of your nosegays?' said I, going up to her. 'Whatever you please to give me,' cried she with vivacity, 'for that good man's money will burn my pocket till I get home to give it to my mother. Oh! how glad will she be to have all that, and still more so when she knows why it has been given me.' The reader will easily believe that my purchase was speedily made; the good girl's purse was something the heavier for it; and I had the pleasure of thinking that I contributed in a small degree to reward the goodness of heart which she had so unequivocally displayed. She hastened home with her little treasure, and I returned to my lodgings to put my violets into water, promising myself, as I did so, to be a frequent customer to the little nosegay-girl of the Pont Neuf.

DR FRANKLIN'S WIFE.

Franklin in a sketch of his early life and habits, relates the following anecdote of his frugal and affectionate wife. A wife could scarcely make a prettier apology for purchasing her first piece of luxury.

We have an English proverb that says,

'He that would thrive,
Must ask his wife;'

it was lucky for me that I had one as much disposed to industry and frugality as myself. She assisted me cheerfully in my business, folding and stitching pamphlets, tending shop, purchasing old linen rags for the paper makers, &c. We kept no idle servant; our table was plain and simple; our furniture of the cheapest. For instance, my breakfast was for a long time bread and milk, (no tea) and I ate it out of a two penny earthen porringer, with a pewter spoon;—but mark how luxury will enter families, and make a progress in spite of principle; being called one morning to breakfast, I found it in a china bowl, with a spoon of silver They had been bought for me without my knowledge, by my wife, and had cost her the enormous sum of three and twenty shillings; for which she had no other excuse or apology to make, but that she thought *her* husband *deserved* a silver spoon and china bowl, as well as any of his neighbors. This was the first appearance of plate or china in our house, which afterwards, in the course of years, as our wealth increased, augmented gradually to several hundred pounds in value.

[From the Portsmouth Journal.]

SPRING GLEANINGS IN NATURAL HISTORY.

As lovers of nature, we would cull with a sparing hand from the rich stores of beauty and sweetness, which this vernal season is gathering. Spring is the harvest time of the naturalist, and so bounteous is the harvest, that although we pretend to be nothing but gleaners, we have full bundles and unbroken sheaves in the field before us, which the husbandmen have left. But we wish only to carry away our armful, and our only trouble is to determine from what field to glean, or from which sheaf to gather. Nature has waked from her winter sleep, creation is teeming with life, the earth is putting on her beautiful garments, the woods are vocal with song, odors are stealing from the first vernal flowers, the world is rejoicing in its renovated beauty. What then shall we note? What flower pick from the thousand blossoms? What voice select from 'the mingled tide of song?' Amidst the profusion, we shall doubtless do as we have seen children in picking strawberries in the fields. If perchance they light upon a spot where the ripe clusters abound, and casting their eyes around, they see the fruit in still more inviting clusters, on every knoll about them, eager to get all, yet uncertain which first to select, they scramble from one knoll to the other, trampling down the ripest berries and picking perhaps the greenest fruit.

We are probably not aware how much of the peculiar enjoyment of spring is derived from the songs of the birds. We hear them almost unconsciously. In a bright spring morning every bird is singing. The multitudes of varied voices upon every key and of every possible modulation, swelling from the nearest grove and faintly murmuring from the distance, forms such a perfect and equal harmony that we are hardly conscious of sound. The ear thus bathed in harmony is like the body which when immersed in water is insensible of its pressure. Yet the influence of this harmony steals imperceptibly over our minds. We are soothed or exhilarated we know not why. We may not remember that we have heard a note, yet the influence of the voices of spring has been as positive upon us as the air we have been unconsciously breathing. Let one be in or near a grove where the voices of the birds are falling upon his inattentive ear, and let a hawk fly over; as every song suddenly ceases, he will know by the change in his spirits, by the feeling, that a pleasant something is wanting, how much he has been imperceptibly cheered by this sweet melody.

The songs of the sweetest of our birds continue no longer than a month or two in the natural state. This, with the peculiar and temporary brilliancy of their plumage, constitutes another delightful feature of the spring. The Snow Bunting which is borne to us on the bosom of the winter's storm, and which is to us as silent as the falling snow, has a most delicious note in its northern breeding place, which is heard by no ear but that of its mate. The Pine-Bulfinch which we spoke of last winter, although wholly mute with us, is at the nuptial season one of the liveliest and sweetest songsters of the north. The southerner who has bagged his dozens of the homely and uninteresting rice birds during the winter in the Southern States, will hardly believe that our merry Bob-o'Lincoln, the life of the meadows, the universal favorite in his handsome wedding suit, and with his sprightly allegro carol, can be the same bird which he found in the Georgia rice fields.

Another pleasant feature of the season, is the numbers of strange birds which are now sojourning for a week or two in our woods and gardens. It is not generally known that there are nearly twice as many birds with us at this season as at any other.

This is the fashionable travelling season for the feathered gentry, and the places of entertainment are all full or fast filling up with the gay visiters. From thirty to forty species of birds pass through our country on their way to the north, some of them of great beauty and fine song. They tarry only a few days, and we must keep a sharp look out to find them. Every year we are surprised with some fine note which we have never heard before. At this season and in the early spring, the visiters are usually some species of the sparrow; of which bird no less than twenty-three species are found in our woods and fields. A few weeks ago the gardens were full of the Ferruginous Sparrows, as large and nearly of the color of the wood-thrush, who wispered forth a few sweet notes, which gave promise of their vocal powers in the pairing season. These have gone by and their place is supplied by the large and beautiful white throated sparrow, a stranger whom we have never seen among us before the present season. A few mornings since, our sluggishness was rebuked by a chorus of singularly sweet and peculiar voices from the neighboring garden—and we found the garden filled with hundreds of these pretty birds, whose music had a fine effect. The song consisted of two notes. The strain commencing upon a short leading note, followed by a long, clear, and exquisitely trilled note, pitched a third above. The song of a single bird might be monotonous; but each bird pitched his song upon a different key, and many of them combined, formed a chorus of unrivalled harmony. These birds in a day or two will disappear and those from the still farther south will fill their places. How delightful and instructive it is to mark the round of nature's beautiful and ever varying changes. The bulfinch and snow-bird which enlivened our winter have gone to the farthest polar regions. The sparrows of which we have just spoken, who have wintered in the Middle and Southern States, each select a lower northern latitude. And the brilliant golden oriole seeming to have stolen his bright tints, from the birds of the tropics with whom he has wintered, in a few days will arrive from South America to sojourn for a few months among our New England gardens.

Beautiful and benevolent is this arrangement which is ever changing the aspects of nature, which gives to each season and each clime a fresh succession of interest and beauty. J.

MRS SOMERVILLE THE CELEBRATED ASTRONOMER.

This lady is, we believe, a little over forty years of age. She was born in Scotland. When about fifteen years old, she happened to overhear her brother, repeating as a school exercise, the demonstration of a proposition in geometry.—Her attention was arrested, and her genius then felt its first conscious impulse of its master spring. She instantly procured a copy of Euclid, and found delight in exploring its pages.

Sometime afterwards she inquired of professor Playfair, if there would be any harm in a young lady's studying Latin. He asked her why she wished to study Latin. She replied, 'Because I long to read Newton's 'principia.'

He encouraged her to make the unusual, and as it was then thought, daring attempt. Besides the Latin she is now possessed of every modern scientific language, and is without doubt, one of the very first astronomers of this age. Her name shining over England, together with that of La Place on the continent of Europe, and Bowditch in America, constitutes the great constellation of astronomical science of the present day.

How inscrutable are the workings of genius! Where it has not been kindled by nature, no art ignites it. It is beyond the power of circumstances to quench its flame. Astronomy and mathematics have found their most illustrious votaries, in our times, not in the chairs of professorships with learned titles, and rich endowments—not in the silent retreats of academical leisure—but in the legislative halls of revolutionary France, on the deck of an American merchantman, and amid the cares of the nursery.

A friend of ours, when visiting Mrs Somerville's family, happened to ask her husband what was contained in certain drawers he was opening, he replied, 'Mrs Somerville's diplomas.'—She has received them from literary and scientific societies in all other parts of the world *except America!*

The following anecdote will show the opinion entertained of her by La Place, with whom she had long been in the habit of corresponding on scientific subjects. She has been twice married, first to Mr Glegg, and afterwards to Dr Somerville, her present husband. These incidents of domestic history were unknown to La Place, and he once told a friend that there were probably but two women in the world who could read his 'Mecanique Celeste,' one of them was Mrs Glegg, the other Mrs Somerville!

But besides her wonderful attainments, in this department, Mrs Somerville is an accomplished scientific and practical musician, a first rate painter in oils, a learned chemist, and thorough mineralogist and botanist.

At the same time, this extraordinary woman is a pattern of social and domestic virtue, discharging in a most exemplary manner every duty to her friends and family. Her society is delightful, her manner engaging, and her heart evidently the abode of every amiable affection and christian grace.—*Torch Light.*

BEAUTIES OF AN INDIAN CLIMATE.

The Rev. Mr Malcolm has the following notice of his accommodations on ship board on his return passage from Tavoy to Amherst, in India.

My little cutter is superior in nearly all respects to the Burmah vessels, which I expected generally to sail in from place to place. I can stand up in the cabin, while in those, one can only sit, and that on the floor. I have a little quarter deck, which they know nothing of.—And, in case of danger, we have an iron anchor, while theirs is but a piece of wood, shaped like a fish hook. On the score of insects, too, I am informed that my condition is far better. In the latter point, however, I can by no means boast. Hundreds of ants, great and small, black and red, move in endless files every where. Cockroaches flying and creeping, spotted, striped, and plain, walk over me, and about me, all night, but through mercy they do not bite, and are, withal, quite shy when there is a light burning, and so do not interrupt me when engaged. I now and then kill a forward fellow, but it is in vain to think of abating the nuisance, for their name is 'legion.' I have nice sugar cane laid in a corner for the ants, to keep them away, but some of them are blood thirsty, and bite me with all zeal. I sometimes watch a bold fellow, as he runs over my hand, and when he finds a suitable spot, he raises himself perpendicular, and digs into me, kicking and struggling as if he would go through the skin. The spiders I kill without mercy, and busy enough they kept me, the first day or two. Some of them have bodies as big as the joint of one's thumb, and occupy as they stand, a space as large as the top of a teacup. The mice nibble my clothes at night. I have seen but two or three centipedes, and succeeded in killing them; but there are doubtless more on board. But the musquitoes! They are a torment day and night. I am comforted with the assurance that strangers suffer most with them, and hope they will not 'make a stranger of me' much longer.

Among all these enemies, I have no auxiliaries, but two or three nimble lizzards. These I carefully befriend, and they consume as many of the vermin as they can. But what are these among so many? Besides their services in the butchering department, they interest me by their sudden and adroit movements on the walls and ceiling, and, withal, sing for me every night as soon as the candle is out.

DISCOVERY IN GALVANISM.—The Boston Medical and Surgical Journal, contains the following paragraph, relating to an important discovery in Galvinism:

Dr C. G. Page, of Salem, Mass. has made the discovery that lead, iron, or any metal, may be substituted for the expensive material, copper, in galvanic batteries, with equivalent power, providing the exciting liquid be some acid holding some oxide of copper in solution. This fact will render this apparatus more accessible to medical practitioners, as the use of lead or iron will lessen the cost one half. The effect is due to the greater facility with which copper deposites upon other metals than upon itself.—*Boston Merc.*

THE BAY OF FUNDY OUTDONE.—From observations lately made by M. Penauq, it is found that the tides on the coast of Guayana, in South America, sometimes rise to the astonishing height of 75 feet. Those in the bay of Fundy, which have been considered as the highest in the world, rise only to the height of 60 feet.

BAPTISM OF ENGLISH JEWS.—We learn from the London Missionary Register, that Mr H. S. Joseph, a Christian Israelite, was admitted to holy orders in the United Church, on Sunday, the 18th of December, by the Bishop of Chester, as minister of St. Simon's chapel, Liverpool, in the midst of a dense population, among whom were found his brethren, both according to the flesh and in the faith. On the same day two adult Jews and a Jewess, with three children were baptized at St. Bride's Church Liverpool, in the presence of nearly 200 of the children of Abraham. On Christmas day, a young Israelite, from the Operative Jewish Converts' Institution, was baptized at the Episcopal Jew's Chapel, Bethnal Green.

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The Farm	Memoir of Bernard Whitman
La Perouse	True Believer's Defence
The Mine	Sephora, a Hebrew Tale
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